REPORT

OF

The American Marathi Mission

1909.

EDITED BY

M. E. FAIRBANK.
R. E. HUME.
C. H. BURR.

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1910.

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"*Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip and asked saying, Sir, we would see Jesus.*"—*The Gospel according to John.*

"We look to thee: thy Spirit gives the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes, thou art still the Life; thou art the Way
The holiest know,—Light, Life, and Way of heaven;
And they who dearest hope, and deepest pray,
Toil by the light, life, way, which thou hast given.'

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Missionaries of the American Marathi Mission.

Year of Arrival.	Name.	Address Jan. 1, 1910.
1863	Mrs. H. J. Bruce	Panchgani.
1869	Mrs. C. Harding	Ahmednagar.
1871	Mrs. R. Winsor	Sirur, Poona District.
1874	Rev. R. A. Hume, D.D.	Ahmednagar.
1882	Mrs. R. A. Hume	"
1875	Rev. W. O. Ballantine, M.D. ...	Rahuri.
1885	Mrs. W. O. Ballantine	"
1875	Rev. L. S. Gates, B.A.	Sholapur.
1875	Mrs. L. S. Gates	"
1879	Rev. James Smith, B.A.	Grant Road P. O., Bombay.
1879	Mrs. James Smith	" "
1881	Rev. J. E. Abbott, D.D.	Girgaon, Bombay.
1902	Mrs. J. E. Abbott	"
1885	Miss Emily Bissell...	Ahmednagar.
1886	Mrs. J. W. Sibley	Wai, Satara District.
1886	Rev. Henry Fairbank, B.A., B.D. ...	Ahmednagar.
1894	Mrs. H. Fairbank, B.L.	"
1887	Miss A. L. Millard...	On Furlough.
1890	Miss J. P. Gordon	On Furlough.
1890	Miss Belle Nugent	Sholapur.
1892	Rev. H. G. Bissell, M.A., B.D. ...	Ahmednagar.
1892	Mrs. H. G. Bissell, B.L.	"
1893	Rev. Edward Fairbank, M.A. ...	On furlough.
1893	Mrs. E. Fairbank	"
1893	Miss Esther B. Fowler	Sholapur.
1897	Miss Mary B. Harding	"
1900	Miss L. H. R. Grieve, M.D. ...	On furlough.
1900	Mrs. G. W. Harding, B.A.... ...	On furlough.
1900	Rev. Wm. Hazen, M.A.	On furlough.

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Year of arrival.	Name.	Address Jan. 1-1910.
1901	Mrs. Wm. Hazen	On furlough.
1901	D. C. Churchill, B.SC., M.E. ...	Ahmednagar.
1900	Mrs. D. C. Churchill, B.A. ...	Ahmednagar.
1902	Lester H. Beals, B.A., M.D. ...	Wai, Satara District.
1905	Mrs. L. H. Beals, B.A., M.D. ...	" "
1902	M. A. Peacock, B.A.	On furlough.
1902	Mrs. M. A. Peacock	" "
1903	Rev. B. K. Hunsberger, B.A., B.D.	Byculla, Bombay
1903	Mrs. B. K. Hunsberger, B.A., B.D.	" "
1903	Rev. T. S. Lee, B.A.	Satara.
1903	Mrs. T. S. Lee, B.A.	"
1903	Miss Ruth P. Hume, B.A., M.D. ...	Ahmednagar.
1904	Rev. A. H. Clark, M.A., B.D. ...	On furlough.
1904	Mrs. A. H. Clark, B.L.	" "
1905	Miss Edith Gates, B.A.	Ahmednagar.
1906	Miss M. E. Stephenson, B.A., M.D.	On furlough.
1907	Rev. R. E. Hume, PH.D.	*Ahmednagar.
1907	Mrs. R. E. Hume	* "
1907	Chas. H. Burr, M.A.	Ahmednagar.
1907	Mrs. C. H. Burr	"
1907	Miss Clara H. Bruce, B.A. ...	Ahmednagar.
1908	Rev. A. A. McBride, B.SC., S.T.B.	Byculla, Bombay
1907	Mrs. A. A. McBride, B.A.... ...	" "
1908	Miss Elizabeth Johnson	Ahmednagar.

*After April, Byculla, Bombay.

Though not under appointment the following are working in association with the missionaries :—

Miss E. A. Reeve	Byculla, Bombay.
Miss B. Fulcher	Sholapur.
Miss S. F. Wakeford	Sholapur.
David W. Winsor	Sirur, Poona District.

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THE AMERICAN MARATHI MISSION IN A NUTSHELL.

Founded in 1813, being the first American Foreign Mission and the first Mission of any nationality in Western India.

Missionary force on the field the last of the year 1909 consists of 14 married men and their wives and 10 single ladies, among these being 4 doctors, 2 trained nurses, 1 engineer and several trained educationalists; 6 other Europeans working in connection with the Mission and 5 Indian missionaries.

497 Native Christian workers, of whom 87 are pastors and preachers, 71 Biblewomen and 336 teachers.

57 churches with 7016 communicants and a Christian community of 13019 scattered in 366 towns and villages.

186 Sunday Schools with 8030 pupils, more than half being non-Christians.

Rs. 6838 ($2279) given by Churches for their regular work.

1 Theological Seminary with 28 students.

33 Boarding schools with 2578 pupils, 145 common schools with 4029 pupils, others under instruction 322, making a total of 6929 under daily Christian and secular instruction, more than half being non-Christian.

5 Dispensaries or hospitals under missionaries with 48,245 patients, receiving Rs. 6225 ($2075) in medical fees.

Rs. 51147 ($17049) given by the Indian Government in aid to the philanthropic enterprises of the Mission.

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Report of the American Marathi Mission FOR 1909.

INTRODUCTION.

IN the following pages an attempt is made to give an outline of some of the important things of our Mission work in the year 1909. The year is one that will be remembered for its seasonable rain and its abundant harvest. This has not meant low prices for food and clothing, but has meant plenty of work and good pay for those that wanted work.

The Christian Endeavor Society of the Bombay Presidency had a very helpful convention in Sholapur in September, which was a good preparation for the larger one in Agra in November. This latter was the Fourth World's Christian Endeavor Convention. A delegation to it came from America in the S.S. Cleveland, arriving in Bombay November 14th. The Bombay Presidency C.E. Union gave them a fitting welcome. In Agra, from the opening sunrise Prayer Meeting and the welcome to the honored and beloved Father Endeavor Clark, to the Consecration Meeting, the spirit of enthusiasm, loyalty and self sacrifice were evident. "Here were assembled to hear the mighty works of God, Christian Endeavorers speaking thirty-seven different languages,—more than twice as many as were represented at the first Pentecost of 'Jews, devout men from every nation under heaven.' The first session was opened by the highest English official in Agra. The Viceroy of India kindly loaned his entire outfit of tents to accommodate the Convention. A World's Christian Convention, held in a land of idolatry attended by Christians, mostly Indians, of so many languages and encouraged by the highest Government officials; these features are noteworthy for their bearing on general missionary work, and on the spread and unity of the Kingdom of God."

"The special theme of the convention was 'Christ for India and India for Christ.' The Praise Service especially was a very helpful and inspiring one. Several have written, 'I shall never be the same after hearing that service.'"

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POLITICAL CHANGES IN INDIA.

Rev. HENRY FAIRBANK writes:—

"The great event of the past year in the political world has been the introduction of the scheme for making the councils of Government more representative of the people of India. For years there have been Indians in these councils, but they have always been many less than the official members, and few were elected; and those few had to be approved by the Government after they had been elected. The only power they possessed was the power of asking questions, and in this there were restrictions.

The new scheme extends to all the councils, Supreme and Provincial, and is distinguished by the following features:—

1. The right to elect is much freer and more widely given.
2. Generally the non-official members are to outnumber the official members.
3. These members have the privilege of voting. Even the budget may be discussed and resolutions brought in concerning it.
4. The right of asking questions is enlarged.

The spirit of the scheme may be seen in the following statement concerning the procedure in the Council of the Governor-General at Calcutta.

'In the rules relating to the discussion in the Governor-General's Council of matters of general public interest, it is provided that no discussion shall be allowed in regard to subjects removed from the cognizance of the Council by the Indian Council Act of 1861, or matters affecting the foreign relations of His Majesty's Government, or the Government of India, or matters which are 'sub judice.' The president may also disallow any resolution on the ground that its introduction is opposed to the public interest or that it should be moved in the legislative council of a local government. Subject to these necessary restrictions, a resolution may be moved regarding any matter of general public interest, and all such resolutions may be fully discussed and put to the vote.'

The Council of the Presidency of Bombay is to be composed of the following persons:—two ex-officio members of the Executive Committee, the Advocate-General, twenty-one nominated members, not more than fourteen to be officials, two nominated experts, who may be either officials or non-officials; twenty-one elected members; one representing the Corporation of Bombay; four the Municipalities of the Presidency; four the District Boards; one the University of Bombay; three the landholders; three the Mahomedans; one the Bombay Chamber of Commerce; one the Karachi Chamber of Commerce; one the Millowners' Association of Bombay and Ahmedabad;

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one the Indian commercial community. These make a total of forty-seven, or, including the Governor, forty-eight. It will be noted that members represent sections of the community, and not territorial divisions. It is also worthy of mention that the Government this year in nominating members nominated only nine officials, instead of the fourteen they were allowed to.

The year has been marked by two political murders, one of Colonel Curzon-Wyllie in London, and the other of Mr. Jackson, Collector of Nasik, 100 miles from Ahmednagar. There has been bomb-throwing, one being thrown even at the Viceroy on a recent tour. There are many Indian papers still violent in their denunciations of the English. Yet, taking all these things into account, the scheme of more representative councils has brought distinct relief to the political tension, and has been welcomed by the great majority of thinking men in India. The elections have been entered into with great enthusiasm, and one missionary has to record that for the first time in his life in India, he was approached in the interests of certain men, who were candidates for election. The missionary had no vote, but he knew those that did have one, and he was asked to influence the voting of these friends. As far as one can judge now, the Nationalists, or the representatives of the Extremists, were successful over the Moderates in the elections held in December."

PERSONAL RECORD OF THE MISSION.

The year 1909 has seen considerable change, with no increase but rather with a decrease, in the personnel of our active force on the field.

The Rev. H. J. Bruce, who since the death of Mrs. Bissell four years ago has been the senior member of our Mission, was at the age of seventy-four called to higher service on May 4th.

Mr. Bruce was a man of excellent abilities, a superior scholar, thoughtful, deliberate, methodical, serious, while not wanting in a sense of humor. His opinions, studiously formed, were held with much firmness. His chosen lines of work were evangelistic and literary. For many years he was the editor of the annual Reports of the Mission. By means of his "Columbian press," purchased and operated at his own cost, he ministered extensively to the need of the natives for Christian literature. Between 1890 and 1899 he published 3,019,713 copies of tracts, amounting to over 5,000,000 pages. The work was laborious and expensive, but was highly appreciated.

Mr. Bruce abundantly fulfilled what the President and Professors of Amherst College prophesied of him: "His whole course here and character, both literary and religious, are such as enable us to speak of him in terms of strong commendation. As a student he was ever

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diligent and persevering, always at his post, and highly successful, securing a high rank as a scholar. As a Christian his influence was always on the right side."

Satara was the place he loved and whose interests were on his heart to the day of his death. He had removed the last year to Panchgani, where he was resting in feebleness of health until the call came to go to the home above. The body was taken to Satara, where members of the mission and friends from Wai and the entire local Christian community came together, and the acting pastor at Satara conducted the funeral service, native Christian preachers acting as bearers. It was a service of thanksgiving and praise for a long life entirely consecrated to Christ and the service of the people of India.

The following is a Resolution concerning him which was passed at the next meeting of the Mission.

"As it has pleased our Heavenly Father to take into closer fellowship with Himself our brother the Rev. H. J. Bruce, we, the members of the American Marathi Mission, wish to express our sense of the value of the life which has thus been closed and of the loss which we have thereby sustained. For over forty-six years Mr. Bruce's life and work in this Mission were a worthy example to his colleagues. His hard work as a preacher, his accurate scholarship, his literary work in connection with the Marathi Bible Dictionary, Comparative Anatomy, Memorial Papers, school books, gospel tracts and many other publications, carried his influence over a large part of India. In the Mission he was a wise counsellor and sympathetic friend. Many of those who have received intruction from him are now doing valuable work in the Mission. In extending our sympathy to his family, we can rejoice with them and thank our Lord for the life which was thus given for the extension of the Kingdon in this Mission field."

Four families and two single ladies of the Mission have gone home to America on furlough. Rev. and Mrs. William Hazen, Mr. and Mrs. Peacock with their children, Merrill and Eldred Peacock, and Miss A. L. Millard sailed on March 17. Dr. Eleanor Stephenson was obliged to go home on sick leave on June 10. Rev. and Mrs. Edward Fairbank with their son Robert Fairbank, Rev. and Mrs. A. H. Clark with their children Mary and John, and Mary Hume, youngest child of Dr. and Mrs. R. A. Hume, sailed on August 14.

The only direct strengthening of the Mission from home was through the return of Rev. and Mrs. L. S. Gates from their well-earned furlough on July 13.

On February 17th Rev. Arthur A. McBride and Miss Elizabeth H. Viles were married in Bombay. One of the daughters of the Mission, Miss Grace Nugent Smith, oldest child of Rev. and Mrs.

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James Smith, was married in Bombay on November 24th to Dr. C. L. D. Roberts of the C.M.S. at Kalimpong, North India.

We rejoice to record the return of Rev. Anandrao S. Hiwale to his native land for Christian work in connection with this Mission. After being a student in our Byculla High School and then in the Ahmednagar Theological Seminary he went to America five and a half years ago. There, earning his own way, he was graduated from both the Bangor Theological Seminary and Bowdoin College. He is to take up work in the Satara District at the beginning of 1910.

Little Edward Chandler Hunsberger, the only son of Rev. and Mrs. B. K. Hunsberger, after much sickness during his one year on earth, was removed to the heavenly abode on Oct. 24.

On December 30th a daughter, Elizabeth Baldwin, was born to Rev. and Mrs. A. A. McBride.

The Woman's Board of Missions of the Interior did us a valuable service by sending out a deputation consisting of its President, Mrs. Lyman Baird, its Secretary, Miss Wingate, and its Treasurer, Mrs. Hurlbut. Visiting every station of the Mission where that Board supports work, these ladies gave us all much cheer and inspiration and a fresh touch with the consecrated people at home. Mrs. E. R. Towle, of Iowa, also accompanied them.

Rev. Henry Churchill King, D.D., LL.D., S.T.D., Vice-President of the American Board, and President of Oberlin College, visited us in the latter part of the year. We rejoice in the closer intimacy and the spiritual quickening which result from such visits of officers of the Mission Boards.

In addition to official visits we have been much blessed by friendly visitors. Mrs. M. E. Stephenson and Miss Ruth Stephenson of Brooklyn, New York, came out to see their daughter and sister, Dr. Eleanor Stephenson. They returned to America on June 10th.

Mrs. W. O. Hunsberger and daughter sailed for America on Dec. 15th. Mrs. Hunsberger has been in Bombay for nearly five years, and during most of this time she devoted herself to helping in the work as she was able. The boys and girls with whom she came in contact had a constant example of faithfulness even in small things and of devotion to duty, that must have helped them. During the last months Mrs. Hunsberger's health did not permit of active work.

As the year is drawing to its close, we are enjoying another American visitor, Mrs. A. B. Miller of New Haven, Conn. She was originally connected with our Mission, having been born in Bombay, daughter of Rev. and Mrs. Robert Wilson Hume. Having had two brothers and a sister missionaries in this Mission, and having served for many years as Foreign Secretary of the New Haven Branch of the W.B.M. she has unusual interest in and appreciation of the work here.

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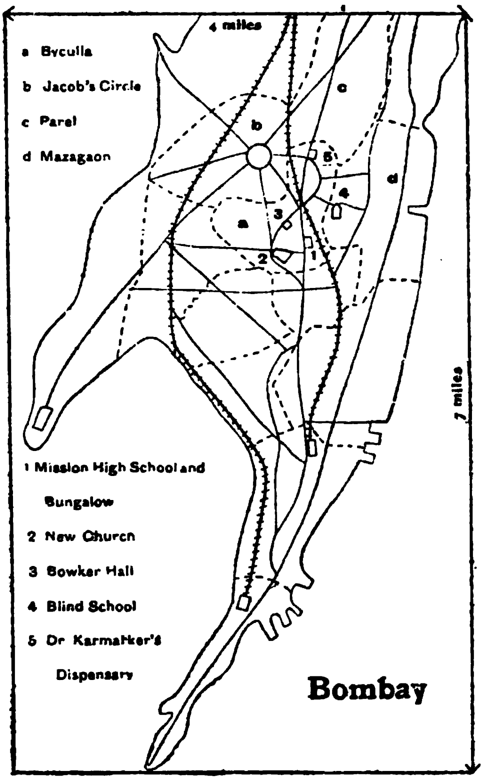

BOMBAY CITY :—Population 980,000.

Number of Churches - -	1
„ „ Communicants -	332
„ Rec'd on profession in 1909 - -	11
Total Christian Community -	618
Contributions for 1909 Rs.	603. = $ 201.
Number of Biblewomen -	8

Number of Schools - -	16
„ of Teachers - -	32
„ of Christian Pupils	265
„ of Non-Christian Pupils - -	277
„ of Sunday Schools	15
„ of S.S. Scholars -	937

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BOMBAY STATION.

The missionaries stationed in Bombay in 1909 were :—Rev. and Mrs. James Smith, Rev. J. E. Abbott, D.D., and Mrs. Abbott, Rev. and Mrs. B. K. Hunsberger, Rev. and Mrs. A. A. McBride and Miss Millard. Miss Millard left on furlough in March. Dr. Abbott has been the Secretary of the Mission and also the editor of the Dnyanodaya during the year. Mr. Hunsberger has been Mission Treasurer since March. Mr. and Mrs. Hunsberger, Mr. and Mrs. McBride, and Miss E. A. Reeve have had work in the Mission High School.

A Thirty-years' Retrospect.

Mr. SMITH writes:—"There is not space for a thirty year's retrospect in a Mission Report, but I cannot well ignore the fact that I have completed thirty years' service in India nor can I help making comparisons. I shall content myself with observing that India has taken many steps towards the Kingdom of God during those years. Progress has been slow but steady; there have been no backward steps.

Nearly all of my thirty years have been spent in Ahmednagar, in school work, mainly for non-Christians. Since I have come to Bombay, I have been most deeply impressed by the effect of such work in this city. Night after night for months I see an attendance of from 100 to 200 young men at Tent Meetings. The most eager and regular listeners are pupils and ex-pupils of Mission schools. Among them are very many who have long been admirers of the character and teaching of Christ, who accept Him as their teacher and example, and are 'not far from the Kingdom of God.' A similar work is going on among women in this city. The audiences are smaller, but the fact is more remarkable when one remembers the seclusion of women in the East. Further, the meetings are held in an English lady's house, and are for the express purpose of preaching the Gospel to the ladies of the highest classes of native society, and their husbands and fathers cordially consent to their wives and daughters attending the meetings.

Evangelistic Services.

My work for six months of the year is purely evangelistic, preaching the Gospel five nights of the week in a large tent pitched on the sea-shore. Here hundreds of people meet every evening to enjoy the sea-breeze. As soon as the sun goes down a large number troop into the tent and the meeting begins. It may be of interest to readers at home to know that it is the distinctive truths of Christianity, the Divinity of our Lord, His Atonement, His Resurrection, His Sovereignity, etc., that are listened to with most attention. The common truths of all great religions are accepted as obvious but they are powerless to affect life. When a speaker tells of a Saviour who saves from

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sin, who breaks the habit of sinning, he is surrounded by a crowd of young men as soon as the meeting is over and plied with questions and requests for more about the subject. Twice within a fortnight after a very earnest address by a stranger passing through Bombay, I have been asked to speak the next night on 'The Atonement.'

It is a fact that there are thousands in this city who have lost faith in form and ceremony but who have found no comfort in 'natural religion.' They want the helping hand of a divine person; they want to break for ever with their past, and to have an assurance of a new life for this world as well as the next. Mr. Karmarkar, Mr. Frank Anderson, of the Y.M.C.A., and I are trying in these tent meetings to present Christ as the only one who can satisfy the yearnings and aspirations of the human soul.

Literary Work.

At the beginning of the year, I was laid aside from all active work and confined to the house closely for several weeks. This gave me the long desired opportunity to compile 'A life of Jesus Christ in Modern English for the use of Schools.' No one who has become familiar with the English Bible in childhood can appreciate the difficulties presented to an Indian boy or girl by the terms and strange construction of sentences met with in the Bible. In a school the time of the class for the study of the Bible, is largely taken up by explanation of such terms and constructions. But when no teacher is at hand to explain the difficulties that arise from the style of the Bible, the meaning is often missed.

My little book is an attempt to provide for Indian readers all the facts of the four Gospels in a continuous narrative, but in the speech of to-day. I have avoided idiomatic and rare forms so that an ordinary High School pupil will readily understand it. The first edition issued in August was exhausted in November, which proves that other missionaries appreciate the difficulties that I have met with. I have now carefully revised it in the light of the many valuable suggestions that I have received from prominent missionary educationists, and have arranged with Messrs. Macmillan & Co., to bring out future editions as they may be needed. The cordial reception given this little volume encourages me to expect as hearty an approval of another volume upon which I am now working:—'The Life and Letters of St. Paul in Modern English.'

Work among Women.

Mrs. Smith continues to visit in the homes of non-Christian women wherever she finds a welcome. The work is laborious and exhausting, involving long drives and climbing long stairs to the topmost floors of tenement houses, but the work is encouraging. The message is gladly heard and there is a ready response especially where

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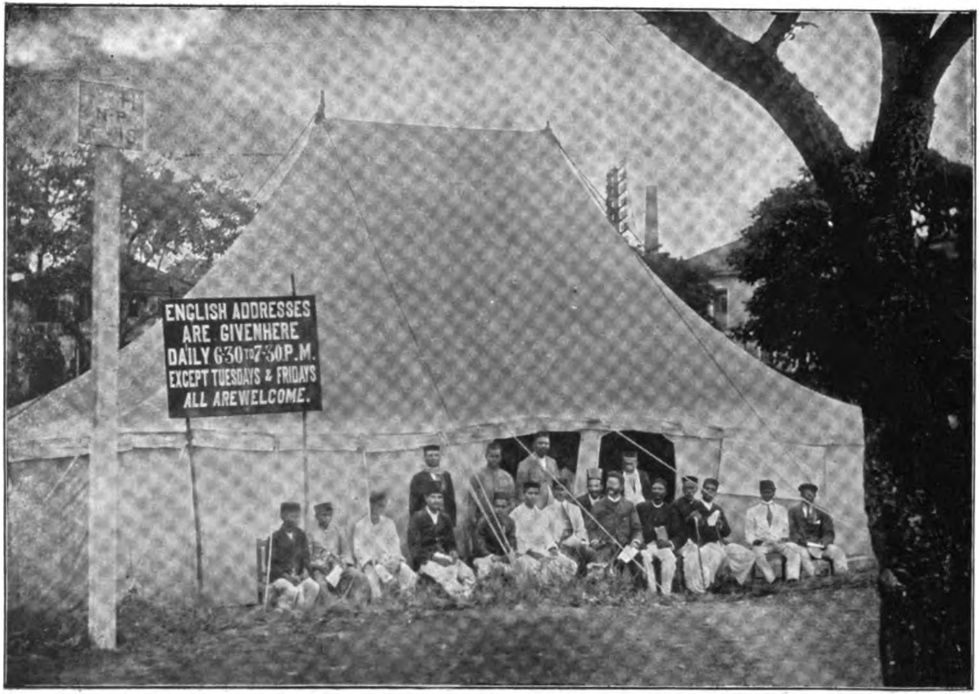

Bombay Preaching Tent.
Accommodation for about 200.

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the home is an unhappy one. Her evenings are given to the Tent work with me, where she plays the organ and helps in the singing which the young men greatly appreciate. Her Biblewomen have done their work faithfully and deserve much commendation."

The Church.

Dr. ABBOTT writes:—"At the close of last year the pastor of our church resigned after a long and faithful service. Through voluntary help the church services have been maintained however. There have been additions to the Church, though mainly from the schools and from young men who have passed from our schools into active work. An English service is also held every Sunday evening attended chiefly by the students of the schools. A member of the church has been appointed by the station to visit in the homes of the people every afternoon, and keep us in touch with the needs of those visited.

The School for the Blind.

"Since the departure of Miss Millard on furlough, this school has been in charge of Mrs. Abbott. There has been an addition to the staff of teachers, so that the children may have more individual attention. This has enabled us to provide an hour's instruction daily in Indian vocal and instrumental music. This is with the idea that it will be a possible means by which some of the children can earn a livelihood in after life, as expert musicians are always in demand. Some who have left the school are earning their living in this way.

To retain its educational purpose, and not to develop into an asylum for adult blind, we have secured places for boys who have passed the school age, where they are making use of the industries learned in the school. This has inspired the remaining boys to greater effort in their studies and industrial work. The bead necklaces made by the children continue to be very popular. There is always a ready market for them. Hospitals and institutions have sent us large orders for cane work which have kept the boys busy with profitable work. Three of the more advanced boys are attending the Mission High School, and their progress among seeing boys is highly satisfactory.

Bible Revision.

The Marathi Bible Revision Committee during the year completed the revision of the book of the Psalms. It is a matter of great satisfaction that it will be almost a new book to many, in that it will give meaning to much that has hitherto been unintelligible to Marathi readers.

The Little Boys' Home.

The little boys are developing under excellent care and instruction, and the progress of the year has given much satisfaction. One of the aims of the school is to give them as much outside their text

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books as possible. Twice a week therefore they are taken to places of interest and instruction, such as museums, factories, printing presses, as well as to the Maidan for cricket, and to the sea shore for health and amusement. As it is an English school, English children's literature is adapted to their attainments, and they have greatly enjoyed Robinson Crusoe, some of Hawthorne's Twice Told Tales, Life of Abraham Lincoln, and the like. An industrial department in cane making has been introduced and all kinds of baskets and chairs are made by the children, as a profitable diversion during the hours of the school. We have been able to gradually increase the staff of teachers, so that now much more attention is given to each child. One feature of the school on which special stress is placed is the home life. Therefore the ideal is to keep the number small enough to bring the children in close touch with those immediately caring for them.

The new bungalows.

It has been long regretted that for want of accommodation our missionary families have had to live at a distance from the centre of the institutional and Church life. To remedy this, the plan for two new bungalows on an available site near the Church was pressed. Plymouth Church, Minneapolis, Minnesota, as a memorial to the labors of Miss Anstice Abbott in Bombay, gave a generous donation of $9000, and the W.B.M.I. supplied the remaining sum necessary. The house is to be called the Anstice Abbott House. The A.B.C.F.M. bungalow was built as an investment from local funds, and in honor of the first missionary to Bombay is to be called the Gordon Hall House."

Self help in the Bombay High School.

Mr. McBride writes:—"The year 1909 has been marked by nothing of a startling nature but by a steady growth. This is seen not in numbers but in the spirit of the students. We have been more strict in promotions and in discipline, but the feeling of co-operation among the pupils has increased.

If there is one thing more than another that we are trying to emphasize, it is the idea of self help. We are trying to have the boys and girls feel that they must do their part toward securing an education. We are strongly opposed to freely giving the students everything that they need. In return for the board and supplies that we must give to many so poor that they cannot pay any fees at all, we expect a certain amount of work done for the school. In this way all the janitor work, the student's laundry, the carpentry work and most of the repairs to the buildings and furniture is done by the boys. They are thus not only learning the first principles of self support, but are also learning, what is more important, the manliness of work.

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That this policy is meeting with success is evidenced by the willingness of the students to submit to the rule. We have had grown men apply for a chance to earn their way in order to secure a higher education. Our own boys have asked to be given more work so that they might earn more credits and thus continue their studies without interruption.

Another good result of this method is shown in the spirit with which the boys go from the school to work. They do not all demand a 'sitting down' position, but are ready to do any honest work which offers them a means of livelihood. They do not feel that they are above work, although they have been to school and can read and write.

The new year opens under favorable circumstances. The spirit of the students is hopeful; their earnestness prophesies much for the future; their growth in character and in faithfulness and in industry is encouraging. Much remains to be done but the start has been made, and we can but feel that it is in the right direction, to build up a strong, self-supporting and self-respecting Christian manhood and womanhood."

Bowker Hall.

Mrs. McBride, Secretary Bowker Hall Committee, writes:—"The general supervision of Bowker Hall is in the hands of a committee consisting of Mrs. Hunsberger, Miss Reeve, Mrs. McBride, Mrs. Buell and Mrs. Govande. The committee meets every week and all matters of importance in connection with the conduct of the dormitory and the discipline of the girls are brought before it at that time. The decisions of the committee are carried out by the matron, Mrs. Buell, and by Mrs. Govande. The conduct of the girls is quite satisfactory. The most common faults are carelessness and quick tempers, traits found in girls in other places as well as in India. Miss Reeve continues to live in Bowker Hall. She recently piloted a party of boys and girls to Agra to the C.E. Convention. The Bowker Hall C.E. sent two girls as delegates, having raised the money by an excellent concert. At present there are about 110 girls living at Bowker Hall. A number have left during the year to be married, to teach, to go into the Kindergarten Training Class, or because they seemed to have reached their limit in their studies. The girls are being put on somewhat the same basis of self help as the boys at Fiske Hall, and during the year a large number have attended school half time only, giving much time to earning credits for their future education. All the girls have regular work such as grinding, cooking, sewing and janitor work. The older girls each have a little girl in charge. During the year special emphasis has been given to plain sewing. The girls have made practically all the clothes for the Bowker Hall girls and the Fiske Hall

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boys. Miss Reeve has general supervision of this work. We are fortunate in having an Armenian woman to do the cutting of the garments. She was originally educated in one of our Mission schools in Turkey, married, suffered reverses and finally came to Bombay with her three children. She has rapidly learned English and has proved a valuable worker.

Of late a number of the older girls, accompanied by Mrs. Buell or Miss Reeve, have gone on Sundays to Sion, a suburb of Bombay, where there are a number of Christian families who are rarely able to attend church. On the train they have sung and talked with the women, and at Sion they have conducted little meetings for the women and girls, while the Fiske Hall boys have talked to the men and boys. We feel that these boys and girls are learning something of the joy of doing real home missionary work."

Mrs. McBride continues:—"The work of the five day schools for non-Christian children has gone on much as usual during the past year, with an average attendance of 198 over against 167 for 1908. Mr. Krishnarao Sarode has continued to take charge of the detail work of accounts, Government statistics, and to do much supervision. I have tried to visit each school once a week or ten days to examine the classes somewhat. The arithmetic is still beyond me. Every child must learn the tables up to 30 x 10, besides tables of halves and quarters.

Parel Girls' School.

At Parel the employment of a young woman trained in the Kindergarten Training Class has proved a great success, but some parents object to so much play in school. One father took a little girl from school until such time as we should stop teaching about Jesus, but I noticed that she was in her place for Government inspection. Another objects to having his daughter learn arithmetic. Reading and writing is all a girl needs, he says, but this is a long step in advance of the idea that a girl needs no education at all. These are simply examples of what constantly occurs in all our schools. Four teachers have attended a teachers' training class faithfully through the year and their teaching shows the good effect.

Poor House School.

The little Poor House school has shown as much improvement as any during the year, especially in the personal appearance of the children. The teacher keeps soap and a comb in her drawer, and clean hands and smooth hair are the order of the day. Mr. Sarode conducts a Sabbath School to which a number of the blind and lame parents come.

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"The attendance at the Seven Roads' Girls' school has been variable owing to changes in the population; but at present there are over sixty on the roll and the prospects are good for the new year. The rooms which this school occupy are bright and pleasant, a contrast to those of the Burnell School, which are up two flights of narrow dark dirty stairs, where one is in constant danger of stepping on a hen or a baby. Two boys who have finished the work of this school are attending our Mission High School as day pupils. This school and the McKinley Boys' School should be feeders for our High School, but the majority of the children leave school entirely by the time they have finished the lower grade. One boy however has completed the work in this school and is now attending our Mission High School. In all the schools the life of Christ has been taught daily, and once a week a lesson has been given on children of the Bible. This latter has been especially successful in the Beni-Israelite schools where there are many Rachels, Miriams, Ibrahims, Moses, and Daniels.

Seven Roads' School.

The modern spirit touches even the children, if unconsciously. The English words such as table, pencil, book, and bicycle are in constant use. One small girl appeared in a jacket printed with gay automobiles and steam boats, and the sleeve of the coat of a boy bears the legend 'Made in Germany.'"

Mr. KARMARKAR writes:—"My dreams, to some extent, have been realized. An unassuming corrugated iron building for evangelistic and dispensary work was opened last April, very near the Improvement Trust Chawls erected for the poor people. There are over 7000 people living in these flats. Lantern lectures, prayer meetings, Sunday School and evangelistic meetings are held in the Institute. Neighboring Indian Christians of various denominations take advantage of these meetings.

The Poor Man's Institute.

Last year we could not open our Tent Mission, owing to the Bombay riots. But this year we have been fortunate in again securing our site near the sea shore. A decent tent is erected which accommodates about 200 people. Without any urging, non-Christian students and educated gentlemen attend our meetings.

Tent Mission.

At the invitation of the Principal of the Mission Theological Seminary at Ahmednagar, I delivered 22 lectures to the English class. The Gospel of John and his Epistles were studied together. In the course of my lectures and public and private talks, I was able to strengthen the faith of our brethren. I have also had opportunity to give lectures on Japan at Secunderabad, Hyderabad

Lectures and Addresses.

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(Deccan), Sholapur and Ahmednagar. The aim of these lectures was to give new thoughts, new ideals and to show the enormous power of our Lord Jesus Christ upon the lives of individuals and nations.

Open Air Work.

Near our Poor Man's Institute we regularly hold open air meetings. The children from the flats congregate in large numbers to listen to the Gospel message. They take hold of me and beg me for a story. Then I have a great opportunity to narrate to them Scripture stories and emphasize Christian truths. Many older people also come and stand quietly by the side of the children."

Medical Work.

Dr. GURUBAI KARMARKAR writes :—"Medical work in the Byculla dispensary has been going on steadily. The dispensary hours are chiefly in the afternoon, the morning hours being reserved to visit schools, private patients and the branch dispensary.

The Agripada dispensary was opened at the Poor Man's Institute in August and has been continued three times a week. This dispensary is patronized mostly by the poor mill hands. There is no other dispensary for women and children in this large district. Our work is opened with reading a Scripture portion and prayer. Christian hymns are sung and short addresses are given. My Biblewomen speak to the patients while they are waiting for their medicine. The large preaching hall makes a spacious room for our work.

A woman with a smiling face.

A woman of the goldsmith caste who lost her husband and an only son came to me for treatment. Owing to her unfortunate condition she was continually ill-treated by her relations. Since hearing of Jesus Christ and his love, she has placed her burden upon Him. She now comes with a smiling face and tells me that she is praying for me and for my work. As soon as the way is opened for her, she hopes to confess Christ openly. She was brought to me by one of her relatives who is an excellent Christian woman.

Voluntary Help.

A Brahmin patient of mine saw a needy Christian woman whose grandchild was ill and needed nourishing food. She took pity on her and gave her some money right in the dispensary. At another time she pleaded with me to give medicine to a very sick woman whose relations were unwilling to give her any medical aid, or to let her go out of the house. This Brahmin woman was quite willing to pay for the medicines. Thus the Christian influence of the dispensary makes some of my patients ready to serve their unfortunate sisters.

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Good Will Hall and Dispensary.
Rev. and Mrs. Dr. Karmarkar.

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Plague in our house.

Early in the year plague visited our home, and one of our boys, Premsukh, had a severe attack. We are very thankful to God that Premsukh was cured at the end of two months. As he needed change and rest he went to his father who was in a village in the Central Provinces. He took his New Testament, hymn book and his concertina. He writes to us that he is preaching the Gospel to his relations and friends. And the people delight to hear him sing. He is the only Christian young man in that village and they treat him kindly. He hopes soon to return to us to take up his studies.

Lectures on Hygiene and Domestic Science.

It has been a great pleasure to me for the past two years to give a course of lectures on Hygiene and Domestic Science to the teachers of various schools in Bombay. These teachers have to appear for Government Teachers' examination in these subjects. It has been a very pleasing task for me to prepare and deliver these lectures, and thus become useful to my own country women, not only in administering remedies but also in teaching them how to prevent diseases.

It was a very happy thought on the part of the Principal of the American Mission High School to arrange for a 'Health day' in con-connection with all the institutions. It was a pleasure for me to take part in its exercises."

AHMEDNAGAR CITY.

The missionaries stationed in Ahmednagar are :—Rev. R. A. Hume, D.D., and Mrs. Hume, Rev. and Mrs. Henry Fairbank, Rev. and Mrs. H. G. Bissell, Mr. and Mrs. D. C. Churchill, Rev. and Mrs. A. H. Clark, Rev. R. E. Hume, Ph.D., and Mrs. R. E. Hume, Mr. and Mrs. C. H. Burr, Mrs. C. Harding, Miss Bissell, Miss Ruth P. Hume, M.D., Miss M. E. Stephenson, M.D., Miss Gates, Miss Bruce and Miss Johnson. Dr. Eleanor Stephenson left on furlough in June, and Rev. and Mrs. Clark went on furlough in August. Besides what is reported below, Mrs. R. A. Hume has charge of the Chapin Home and the Alice House.

The First Church Ahmednagar.

Rev. R. A. Hume, D.D. writes :—"The most important event in the life of the First Church of Ahmednagar was the resignation of its pastor, Rev. S. S. Salve, in March, in order to become the first agent of the new Indian National Missionary Society in the field which that Society has opened in the S.E. corner of the Ahmednagar district. After twelve years of faithful service of the

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largest Indian Christian Church in Western India, this pastor gave up his important position in order to go to a difficult home missionary service, on an allowance three quarters as large as that which he had been receiving in Ahmednagar. His motives were two:—First, he believed that he could best promote the spiritual life of his own beloved church, by thus setting them an example of the duty and privilege of self-denying service for the Christianization of their countrymen; and second, his own genuine solicitude for the spiritual needs of his non-Christian fellow-countrymen and his patriotism led him to take this exceptional step. One great weakness in the Indian Christian community is a feeble missionary zeal. But the Indian National Missionary Society is a very encouraging sign of growing Christian life in the whole Indian church, and the example of men like Pastor Sawalaramji Salve shows that in the Marathi Mission too this missionary spirit is growing. The church made him a good retiring allowance, and the Christian community of the Ahmednagar district is responsible for his personal allowance, as the worker of the National Missionary Society. The Christian women of Ahmednagar are especially interested and faithful in securing the money for his support. Also in other Christian plans and efforts the women of the First Church are very commendably thoughtful and efficient. Temporarily I have been acting as pastor of the First Church, but it is hoped that soon this church will again have an Indian pastor. The additions to the church by profession of faith have been 62.

The Ahmednagar Theological Seminary.

The instructors in the Theological Seminary in 1909 were as follows:—Rev. R. A. Hume, M.A., D.D., Principal and Dean, Professor of Theology, Homiletics and Church Government; Rev. H. G. Bissell, M.A., Professor of Exegesis, Social Science and Homiletics; Rev. N. V. Tilak, Professor of Comparative Religion, History and the Marathi Language; Rev. R. E. Hume, M.A., Ph.D., Professor of Apologetics, the Philosophy of Religions and the History of Doctrine; Rev. T. Nathoji, Professor of Pastoral Theology and Church work.

The term of this institution for 1909 lasted from June 8th to October 22nd. There was an English class of seven students, and there were two post-graduate Marathi classes, composed mostly of former students, but also partly of preachers from various districts. One of these was from the United Free Church Mission in Poona. The first of these Marathi classes, consisting of eight students, studied from June 8th to August 13th: the second, consisting of thirteen students, studied from August 17th to October 22nd. Each class had four regular exercises daily. The English class had three exercises in

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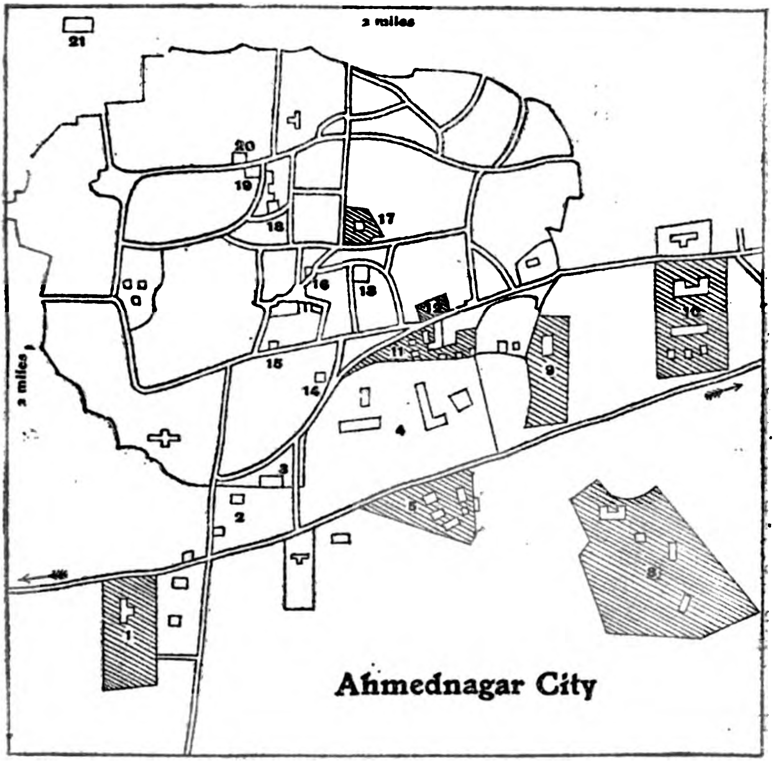
1. Barton Hall (Union Training School Dormitory).
2. Maliwada Hindu Girls' School.
3. Williams House (Theological Seminary Dormitory).
4. Girls' School and Bungalow.
5. Mission Bungalow, Chapin Home (Widows' Home) and Alice House (Girls' Dormitory).
8. Mission Bungalow and Harris Hall (High School Dormitory).
9. Mission Bungalow.
10. Mission Bungalow.
11. Mission Bungalow, Old Church, Vernacular Girls' School, and Bible women's Training School.
12. Mission Bungalow.
13. New First Church.
14. Theological Seminary.
15. Juna Bazar Hindu Girls' School.
17. Mission High School, Industrial School, and Union Training School.
18. Ananda Sadan, (Small Boys' Dormitory).
19. Second Church.
20. Saliwada Hindu Girls' School.
21. Nalegaon Hindu Boys' School.



AHMEDNAGAR CITY:—Population 38,300; 100 Miles East of Bombay.

Number of Churches	2	No. of Preachers	7
„ Communicants	1074	„ Biblewomen	16
„ Rec'd on profession in 1909	62	„ Schools	15
Total Christian Community	1396	„ Teachers	70
Contributions for 1909 Rs. 1184 =	$ 394	„ Christian Pupils	1005
Number of Pastors	0	„ Non-Christian Pupils	519
		„ Sunday Schools	18
		„ S. S. Schools	1348

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English, and one in Marathi in common with the Marathi class. The schedule of the English class was as follows :—

8 to 9 a.m.—Apologetics and Church History taught in English by Dr. R. E. Hume.

9 to 10 a.m.—The Gospel of Mark, the Epistle to the Romans and Introduction to the New Testament, taught in English by Rev. H. G. Bissell.

1 to 2 p.m.—Theology taught in English by Dr. R. A. Hume.

4 to 5 p.m.—The Bhagavadgita taught in Marathi by Rev. N. V. Tilak.

The schedule of the Marathi classes was the following :—

7-30 to 8-30 a.m.—Pastoral work taught by Rev. T. Nathoji.

8-30 to 10 a.m.—Theology taught by Rev. Dr. R. A. Hume.

3 to 4 p.m.—The Bhagavadgita, etc., taught by Rev. N. V. Tilak.

4 to 5 p.m.—The Gospel of Mark and Epistle to the Romans, taught by Rev. H. G. Bissell.

Mr. Tilak had also a class in Kirtan-making and in singing from 5-30 to 6-30 p.m., which was highly appreciated.

The text-books used for the English class were :—In Theology, Realities of Christian Theology, by Professor C. A. Beckwith, formerly Professor of Theology in Bangor Theological Seminary, and now Professor in Chicago Theological Seminary. In Apologetics, The Direct and Fundamental Proofs of the Christian Religion, by Professor George William Knox, D.D., LL.D., for fifteen years a missionary in Japan, now Professor of the History and Philosophy of Religion at Union Theological Seminary of New York City. In Church History, Outlines of Church History, by Rudolf Sohm, Professor of Law at Leipsic.

Homiletic exercises were conducted on Saturday mornings. The weekly prayer meeting was held on Monday evenings. Some members of the Marathi class went to their own churches from Saturday forenoons to Monday mornings. Others engaged in other regular church work. Two non-Christians of Brahman origin studied in the English class, of whom one made public profession of faith in Christ, and was baptized and received into church fellowship. It is hoped that the other may some time take the same step. All the students were faithful and made good use of their time."

Mission High School, and Sir D. M. Petit School of Industrial Arts.

Rev. H. FAIRBANK writes :—"Four missionaries have been associated in the work of the school. Mr. Churchill has been engaged in experimental work on handlooms and hand-weaving. Mr. Clark, while putting most of his time and strength on the Union Training School, taught English prose and poetry to the two highest classes in the school, till he left for America in August. Mr. Burr, the associate principal, has

had general charge of the literary department of the school, and has taught algebra and English. He and Mrs. Burr have taken care of the boys in Harris Hall, the dormitory connected with the school. Mr. H. Fairbank, the principal, took up the classes left by Mr. Clark, and is also teaching the Bible three times a week. He uses for his classes the new version of the gospels brought out by Mr. Smith of our Mission. He has also had general charge of the industrial department, and of all the finances and correspondence.

The school has had a prosperous year. Fourteen boys were sent up to the Government examinations this year. Most of the classes have had to have two divisions, and the lowest class in the middle school had three divisions. Trouble has come from the fact that many boys in the industrial departments have looked wistfully at the literary classes, and have slighted the work of the hands for the study of books. At the beginning of the new term it became imperative to make some definite rules for the guidance of both teachers and students. These rules are as follows :—

New Rules about Industries.

1. There are many boys in school, who have a capacity for study, and who have been sent to the school to study as hard as they can. These are to go on as far as possible. There is a growing feeling that even for these boys some course in manual training will be helpful.

2. There are other boys, who are not specially marked as students, and who have had more or less training in some branch of industry. These have been told plainly that they cannot serve two masters, and that they must devote their chief attention to making themselves perfect in their industry. Boys who are old enough must spend five or six hours at the least in their carpentry or rug-weaving, or whatever their work was. These boys, with few exceptions, have time in the middle of the day to study English and the Bible, and are expected to attend the study-hour in the evening.

Some boys feel very much aggrieved to think they cannot spend most of their time at books. These are told that they can study more if they will earn enough to pay their board and other expenses. We have a half-defined hope that some day we shall be able to so arrange the work of the school that boys can work their way through the literary department. But this is as yet only in the air. At present the best thing for a boy is to hold him down to some trade, unless he really is a 'lad of pairts.'

In connection with this problem it has been borne in on those in charge of the school that it is their duty to see that the industries taught in the school shall be as far as possible industries

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that have promise in them. Boys have come a number of times to say they do not see the value of what they are getting, because, after they leave school, they will find it difficult to get employment in the line they have been following. This matter is receiving careful consideration.

It was with great pleasure that we welcomed Mr. Veal back to his work in the school. Mr. Veal left in the middle of 1908 to take a position in a school in Northern India, but after some months there, decided that he preferred to come back to Ahmednagar. Mr. Veal joined the school again in December 1908.

Enlargement of Industrial Work.

We are now beginning two new lines of work. The carpenters hitherto have been taught the use of only English tools and have learned to become excellent joiners and furniture-makers. We are just starting a class in the use of the adze and of the country drills turned by a string fastened to a strip of wood. One reason for this new class is that carpenters trained along these lines are in demand, and another reason is that the boys trained in the use of English tools have a tendency to go to the cities. Missionaries have often said they would like to have boys come back to their own villages to work. Boys who can use an adze can go to the villages to work.

The other line of new work is working in iron. There have been boys in the school who have been taught to be machinists and blacksmiths, but they have been few, and there has been no systematic teaching along this line. There is a great demand nowadays for good machinists.

The Y.M.C.A. has been at work through the year. The reading-room is much appreciated, and there have been weekly meetings when the school was in session.

In the work of a school with 550 pupils much of the work done is mere routine, writing letters, keeping accounts, and making out time-tables. This can be made to do service for Christ by being done in a Christian way. But in all the routine one gets many chances to say things that give the boys new ideals and show them what they can make of themselves. It is, however, almost essential for the missionary to have some regular class-work, in order to bring him into touch with the boys every day in a way he does not get through the routine of the discipline of the school. The Bible class especially is a place to make impressions."

Experimental Department.

Mr. CHURCHILL writes :—"This is the second year in which we have received the grant from Government of Rs. 1000 per month, to carry on experiments for producing handweaving apparatus. During this year we have erected nearly 30 looms of our new type, and

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half of them are now ready and running satisfactorily. We have also completed what is known as a take-up motion which feeds the cloth along as fast as it is woven. We have to make such things rather than buy them whenever we cannot find what we need on the market, because our attempt is to make everything run lightly enough for manual power. During this year also the machine shop has been greatly improved in efficiency. We have been able to employ two Europeans, one for the machine-shop and one for our small foundry and for other iron work. The foundry has effected a great saving in time, because we have been able during the year to obtain castings for shop use and for trial and experiments on as short a notice, sometimes, as 24 hours, whereas five or six weeks is the usual time required for obtaining an order from Bombay.

When we started out a few years ago to find or produce a complete set of hand-weaving apparatus by means of which our pupils could eventually earn a living independently of us, we had before us two definite problems. First, to get hold of a loom which should have, when propelled by one man, a large out-turn week after week, a take-up motion which was suitable for the cloths of this district, and the dobby or a pattern making device for the same purpose. We have accomplished the first two divisions of this. We have yet to produce the dobby, but before we could make such a thing we had to find just what was wanted, and we think we have accomplished that. As regards the second problem, warping and the other preparatory processes, we have done a great deal of preliminary work, but the problem is still before us. We are ready to take it up enthusiastically, and with a better equipment for putting it through quickly than we have ever had before.

Weaving School.

As for the Weaving school, during the last half of this year, Rev. H. Fairbank, the Principal, has taken over the management, in order to release me for the experimental department. It is going on busily every day and we find that the boys can earn a very good living indeed on the new loom. Mr. Fairbank has put in a number of warps for lugadis and other finer work, which is the beginning of a higher grade of weaving which we expect to continue on a large scale in future. One of the most encouraging features of our weaving is that during the year, one boy has left the school and works at his trade in his own home. Five other former pupils have gone into a small hand-factory managed by a Brahman citizen of Ahmednagar, and are there earning fair wages quite independently of the Mission."

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Harris Hall.

Mr. and Mrs. BURR write:—"There have been about 244 boys in Harris Hall this past year. The boys range from the Primary grade to seniors in the High School, so we have small as well as large boys under our care. This year we have had two Kunbi boys, non-Christian, come into the dormitory from one of Dr. Hume's districts, and it has been a great pleasure to see how they have entered into the life here with the other boys.

Since taking over charge of Harris Hall we have instituted self-government among the boys and find it works well. The boys have taken it up with spirit, and the discipline is better maintained with less supervision on our part. Then too, we find them acquiring a certain sense of responsibility and confidence in themselves, which we feel sure will stand them in good stead later on when they get out into the world. They are nice boys and we enjoy our work among them very much. Fifteen have joined the church during the year."

Interesting Questions.

Rev. R. E. HUME, writes:—"How many High School, or even Sunday School teachers in America would be visited by their pupils with requests like: 'A friend asked me to tell him in two or three sentences, What is the substance of the Christian religion? What shall I say to him?' 'Please teach me how to pray.' 'Please write out some prayer which I can use myself, and which I can teach to another boy.' Such are some of the results of a brief period of teaching the Bible daily in our Mission High School.

The constant emphasis that Salvation involves not only knowing, obeying and loving God, but also loving and serving one's fellows like brothers, was directed, for instance, in urging every boy, whether Christian or non-Christian, to enter into the spirit of Christ and of Christmas by appreciating and by helping some other person, if in no other way than by helping carry a load. Among other interesting results, a Brahman boy conducted a night class in reading, writing and religion for a dozen day-laborers who live near him. A Students' Helping Society was formed to help the poorer boys secure school fees, books and other necessities.

Aims in Teaching.

Teaching courses in the Verification of Christianity and in the History of Christianity to the English class in the Theological Seminary has, I trust, given the students a clearer comprehension of the truths of our religion, a discriminating knowledge of the essence of Christianity amid the varying experiences which it has had in the West and which it is having and is likely to have in this country, a better understanding of the methods of presenting Jesus and his

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religion reasonably and attractively, a firmer conviction of the slow growing but ultimately sure establishment of the Kingdom of God, and a freshly consecrated zeal to give their lives enthusiastically and successfully to bring their fellow countrymen into daily fellowship with Jesus, the supreme religious teacher and incarnation, and with God, the loving Heavenly Father and Companion.

The number of Hindus and of other non-Christians who have been considerably affected by the life and teachings and subsequent historic influence of Jesus Christ but who do not make open profession of the same, is a direct but uncountable effect of Christian influence. To help such persons by reading with them, praying with them and for them, walking and talking with them, writing to them, sending them books and papers, is both an encouraging and a discouraging endeavor. The hindrance of family and social connections, but especially their own lack of moral courage, brings them short of the fulfilment of their own best aspirations and of the thorough regeneration which Indian society needs. However, we thank God and take courage that Jesus is drawing men invisibly and visibly into the great family of those who recognize him as their elder brother, and God as their Father.

Lectures on Religion.

On ten successive Saturday evenings at the beginning of the year there was a series of lectures in our Mission High School Hall on the plan of a Parliament of Religions. The purpose was to furnish information and to stimulate thought, by some representative of each religion sharing the best he had with the intelligent people of Ahmednagar. The conditions were that no disparaging remarks were to be made upon any other religion, and no discussion was to be allowed after the lecture inside of the hall. Philosophical Hinduism, Popular Hinduism, Mohammedanism, Jainism, Zoroastrianism, Prarthana Samaj, Theosophy, Buddhism and two upon Christianity were presented. Christianity was represented once by an Indian Christian and once by a foreign missionary. On both of these occasions, as also with most of the religions, Marathi was used, because this is the language which is most spoken in Ahmednagar. But with three of the faiths, which were included for the sake of the widest inclusiveness and the utmost possible fairness of representation, their representatives had to speak in English as the language which they could use that could be understood by the largest possible number of hearers. These facts are indicative of the linguistic, as well as of the religious, diversity in this country. And for an indication of the increase of religious interest and also of general tolerance, the address on Christianity which was given by the foreign missionary was printed in full by a Hindu daily newspaper in Poona."

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The Union Training School.

Mr. FAIRBANK writes :—"This was under the charge of Rev. A. H. Clark till the middle of August. At that time Mr. Clark went to America for a period of study and the school was put under the care of Rev. H. Fairbank. There were 57 pupils in the school at the close of the year. These come from Dharwar, 400 miles to the South, and from Wardha, 400 miles to the North, and from other places nearer. Of course the largest number are from the Ahmednagar District.

As indicated in the last year's report a post graduate class was added last year and did good work. Three of the four boys passed in the Government Vernacular School Final examination, and the fourth failed by a very small margin. A new post graduate class of nine men, the best of the last year's graduating class, has been chosen for advanced work.

The staff is the same as last year, with one exception. One of the younger men has been sent to Poona to attend the Government Training College, and is to spend a year or two there becoming better ready for his work.

One of the ways of making the morning prayers more helpful has been to require the boys to report on Monday morning on the Sunday afternoon sermon. Mr. Clark started this and Mr. Fairbank has kept it up. Mr. Fairbank has found that it helps them to listen to the sermon with more attention, and the boys need the practice very much. It is astonishing how much one can hear and not remember. A few of the boys can tell a good deal about the sermon, but a large majority let it come in at one ear and go out at the other.

Special practice in singing has been one feature of the year's work. This has been done with the help of Mr. Tilak."

The Mission Girls' School.

Miss GATES and Miss BRUCE write :—"The last term closed on November 1st with a total enrolment of 385 pupils. Of these 185 were in the Anglo-Vernacular or English Department, and 200 in the Vernacular. There have been several Parsee, one Portuguese, one Wani or merchant, and two Brahmin girls attending the school for the whole or a part of the year. Three other little Wani girls also came for a few days. But their former teacher opposed their coming so strongly that they did not have the courage to continue.

The Teaching Staff.

During the past year we have been able to obtain the services of several well educated, capable Christian teachers, to take the places of some of the Brahmin masters. There are now in the school only four Brahmin masters out of a total teaching force of

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twenty. We are sure that this will add both to the efficiency and the Christian atmosphere of the school. We are fortunate also in having several young women, who, after graduating from this school, have taken a three years Normal course at the Government Training School in Poona. Most of them are capable teachers. During the last term Mrs. Bissell has very kindly been teaching an English class in History and Geography.

Anglo-Vernacular Department.

An important advance is the opening of a sixth standard. So far only five English standards in this school have been taught, and the few pupils wishing to study further have attended the recitations in the Mission Boys' High School. The six girls in the class are enthusiastic and give promise of doing excellent work.

Vernacular Department.

The most interesting feature of this department is the kindergarten. For the last half year the kindergarten has been unusually successful. The daily attendance has averaged nearly fifty, which is about double the previous number. Some of the little tots come from the best Christian homes, while others are from poor, dirty hovels, and have to be clothed and combed each morning after they come to school. An opportunity was given to mothers to come to hear the children's songs and to see their work before the close of the school year. Clay-modelling, paper-folding, drawing and card sewing were all on exhibition, and each mother was most interested in finding the work of her own particular child.

A little less than a year ago the Anglo-Vernacular Boarding Department was moved from Barton Hall, nearly a mile away, into the new Girls' School compound. Here we now have the 185 boarders of both departments in small dormitories intended to accommodate not more than 100. It is fortunate that during a good part of the year the girls are able to sleep outdoors. We very much hope that we shall soon be able to build a new dormitory, large enough to accommodate all our girls. In spite of the inconveniences and the crowding it has been a great help during the past year to have all the girls living near us. We hope soon to have a better play-ground for the girls and to get them more interested in games and sports. Two sets of basket ball have been sent to the school by the Y.W.C.A. of the Iowa State Normal School, Cedar Falls.

Christian Endeavor Societies.

The day pupils attending our school have a C. E. Society of their own, the 'Willing Workers,' supervised by one of the teachers. The boarding pupils have two Societies, the 'Sunbeams' for older girls, and the 'Helping Hand' for the

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younger ones. The 'Sunshine' girls have taken a great deal of interest in their meetings this past year and have conducted them very well. Several months ago each member pledged a certain amount to help to send a delegate to the World's C. E. Convention in Agra. This money they earned in various ways. The 'Helping Hand' girls also earned a good deal of money and paid part of the delegate's expenses. A second girl was able to go to Agra because her expenses were paid by her patron, a gentleman in California. A third representative of the school was a member of the 'Willing Workers' Society, who earned a part of the money herself.

Industries.

Perhaps the most pressing problem confronting us these days is the question what industry to teach our girls and how to make them self-supporting. The lace industry has been established in the school for several years. There have been 58 all day workers, most of whom are supporting themselves. A few women who left the school have been making lace in their own homes. There has been a decided improvement this past year in the quality of the work done. Enough lace has been sold to pay for all the materials used and also to pay the wages of all the workers, whereas previously the Lace School has had to draw largely upon the general funds of the Girls' School to help meet its expenses.

Sewing is another industry which is being introduced this year. Our girls have always been taught to sew, but none of them before have tried to earn their living in this way. Miss Wheeler has very kindly provided us with two sewing machines, which will help greatly in giving this new work a start. Sewing has the decided advantage over lace-making in that it is more practical, and will always help the girls even after they leave the school.

There is always much of sameness in the daily routine of school work. Nor is it easy to analyse and report each forward step taken and each little victory won. We realize deeply that our important work is to influence and develop the characters of our girls. We are not satisfied, but are pressing on to better things."

Bible Woman's Training lass.

Miss Bissell writes :—"The present class has completed the second year of its course. During the year, the class has studied 1st and 2nd Kings and 2nd Chronicles in the Old Testament, and Mark and John in the New. It has also taken the usual course of lectures on Hinduism, and how to meet its various phases in talking with the women they will meet in their work.

From June to September the members of the class were sent into the city with the regular Bible women, to learn how to do practical work. During the year one of the women was married and dropped

Lace Class, Girls' Boarding School, Ahmednagar.

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out of the class, as she had not proved herself worthy of continuing in it. A young widow was added to the class in June. She is the daughter of one of the former Bible women, who was remarkable for her earnestness and success. The daughter is entering into the class work with zeal and earnestness. One of the younger members of the class has proved most faithful in the conduct of the Infant Class of the Sunday School, scarcely missing a Sunday. She too is the daughter of a rare Christian woman.

The Balbodhmewa.

This has been an uneventful year in the history of this sixteen-page magazine for young folks. There has been a new page "Rhymes and Jingles" for very little ones, and an adaptation of Rev. E. Byington's Children's Pulpit series of the Congregationalist has been a new feature. The magazine is quietly and steadily winning for itself a place and name among those published by Indian editors.

Lace Workers.

A considerable number of girls and young women have been helped in various ways by the fund for lace workers. A lame girl, too slow to earn all her living; fallen ones, suffering from their own mis-doing; girls who must leave school and earn their own living; others who can never learn to read, but who must be cared for while learning some useful work; girls who need to be sent to other places for training or work; and others, too, have been helped through this fund."

Hindu Girls' Schools.

Mrs. Fairbank writes:—"There are two high caste girls' schools inside the city walls, and one low caste girls' school outside the city which till July 1st Miss Bissell superintended. The last six months it has been a great pleasure to me to go into these schools as time allowed, and a disappointment not to go oftener and give more careful supervision. Rajaramji Gorde has given daily, minute, and careful assistance in this matter, and the following is from his report.

'In these schools girls are taught up to the 5th Vernacular standard, after which some of them join the Mission Girls' School. Just as care is taken to impart the secular education, so also every possible attention is given to their moral and religious welfare. Of the girls who attend these schools some are unmarried, some are married, while others are child-widows. Among the children, 34 are Brahmins, 3 are Mohammedans, 1 Marwadi, and 20 Christians, while other castes such as Goldsmiths, Weavers, Farmers, Carpenters, and Blacksmiths are also well represented. The total number is 225.

Of the girls who have completed their study in these schools, four have found employment as school mistresses in the Municipal Schools of the City, and two have joined the Female Training College of Poona.

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It is expected that these schools will be the the means of preparing and enabling them to earn their livelihood, as well as to become good housewives.

Every effort is made that the girls should know the true God and devote their lives as much as is possible to His service. The staff of the school consists of four male teachers, eight female teachers and one assistant Superintendent.'"

Medical Work.

Dr. Ruth Hume writes :—"This year was marked at its beginning by the arrival of Miss Johnson to take charge of the nurses. The second event of moment was Dr. Stephenson's illness and consequent return home. However she hopes to be in India again soon. Her going left the hospital very short handed, but a hospital assistant was sent to us from Ludhiana for six weeks, and Dr. Huffton, L.R.C.P. & S., Edin., came for two and a half months.

At the time of Dr. Stephenson's illness the dispensary was moved from the city to the hospital. This has increased the number of patients, and is a gain of time, strength and convenience, and therefore effectiveness to have this arrangement. Our patients continue to come not only from the city and surrounding villages, but even from hundreds of miles. One man came sixty miles chiefly by cart, bringing his daughter, whose leg from birth had been shorter than the other. His particular caste, the Lingayet Wani, will not touch food cooked by anyone of a different caste, even though higher than themselves. He made the necessary arrangements for food, and the little girl's tendons were lengthened. One result especially pleasing to her friends will be that she can be more advantageously married. But we shall hope for far greater results. We have noticed an increased appreciation of the benefits of hospital care by the return of the same patients and by their bringing others. Scarcely a week passes without grateful patients coming with an offering of food or fruit or flowers.

Our faithful and efficient Bible woman, Bhagubai, continues to teach the patients in the hospital and dispensary. The patients go home with a fund of Bible knowledge. Certain days in the week, Kirtabai becomes acquainted in the dispensary with patients whom she visits in their homes in company with other Bible women.

With Miss Johnson's supervision we are entering on a course of training for the nurses. They are receiving more regular instruction in wardwork and in medical subjects, in the filling of prescriptions and giving the anaesthetic, and of course in Bible and English. Mrs. Ernest Hume had regular classes for a while, and also assisted at operations and at other times. Twelve nurses are now in training, two of whom have been here since the hospital was opened over five years ago."

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Ahmednagar Woman's Hospital and Staff.

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Bhagubai is the Bible woman who works in connection with the Woman's Hospital. She reports ;—"Every morning, when the patients and their friends come to the dispensary for medicine and treatment, I have prayers with them in the ante-room. First I read a portion of Scripture. Usually the selection is one of Christ's miracles, a parable, or something that will give the women a picture in their minds. Then I tell them a story that will hold their attention. Lastly I put in the application. It must reach the heart, or it will be of no avail. While this is being done, I am frequently interrupted by, 'What you tell us sheds light in our minds.' My one purpose is to declare to the women that Christ came to save them and that He only can forgive sins. Every day I meet the patients in the hospital wards. I read to them, talk to them, and teach them verses or hymns and the Lord's prayer. I try to explain what 'life in Jesus Christ' is, what it means to have our sins forgiven.

Recently a Brahman woman who was here as a patient boldly said, 'Our strictness concerning purity or defilement cannot bring us merit. Our idol worship, our religious ceremonies and beliefs are false and cannot save us; but we have to follow what we have been taught from childhood. 'There is only one God and Saviour. He only can forgive sins. All this is so new. Yet I believe and acknowledge it.' This woman's words helped others to acknowledge the same truth.

Another patient who listened attentively to the daily talks in the hospital, said, 'I believed that only vows and gifts to the gods could cure me ; but you have told me that there is a good God who loves me and will help me. I have prayed to Him and He has helped me and I believe in Him from my heart.'"

Training of Nurses.

Mrs. R. E. Hume, writes :—"The patients in any hospital are thrown into more direct and continuous association with the nurses than with the physicians. So it is important that we try to make the nurses helpful personal influencers, as well as skilled in their professional tasks. In the work of teaching Anatomy and Physiology twice a week to these nurses, I have tried to teach more than merely the names of bones, muscles etc., which is comparatively easy, for the Indian mind is naturally strong in memorizing. What nurses need most of all is the high ideal of personal character in their relation with the ignorant and irritable women to whom they must minister.

When Indian women are in this Christian hospital, they are far more susceptible to all true Christian influences than when they are in their own homes."

Mr. Bissell writes :—"From June to October the Theological Seminary was in session. This held me to its two classes a day during the term. Usually the cooler months from November to March are util-

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ized by missionaries in charge of any district work for touring throughout their fields, seeing the mission schools, meeting the Christian people, holding open air meetings for non-Christians, and showing magic-lantern pictures to large evening audiences.

Hearty Co-operation in Preaching the Gospel.

For the season of 1909 and 1910 the Mission invited the Ecclesiastical Union composed of Churches connected with the Mission, to consider the plan of appointing a committee of its own to join with a committee of the Mission, and arrange a union effort especially to reach all the Churches in the Union, with the double purpose of encouraging and quickening the Christians, and also of bringing the Christian message to the ears of the non-Christians. The invitation was heartily accepted by the Union. A strong committee was appointed. Preaching and singing companies were to be selected geographically and otherwise, suitable for the various districts. To help out in the expense of travelling, the Union very generously donated all its annual free will offerings this year to this object, it being announced beforehand at the opening of its annual gathering at Ahmednagar during the last week in October, that all gifts received from the Churches and individuals this year would be handed over to this joint Committee of evangelistic work.

Methods of Preaching.

At the present writing, December 15th, the first district has been visited. We are now in the midst of the second. There is great joy and feelings of genuine gratitude on the part of Churches and towns visited. The plan is not ideal, the tour is too hurried for one thing, but individuals in the companies get new ideas of presenting the Gospel, in hearing each others speak to the greatly varying audiences, there are many warmer, closer friendships formed between these participants in the campaign, and perhaps some new ideas of methods of doing such work come to some in thus working together and sharing ideas mutually. Certainly the solitary Christian workers scattered in these villages receive great encouragement in having these companies visit their villages; the village Christians can have the benefits of many personal conversations, and the non-Christian people get a fresh idea of the strength in numbers, of the spirit which sends such companies around among people who are not their kindred or fellow townsmen; and no doubt some new view of this great and good Saviour of the world proclaimed first and last and always in song and in speech, flashes upon the minds and hearts of many who sit to listen often for three hours without interruption. 'My word shall not return unto me void.' May the Lord of all the earth make good this word on this tour. Prayer and mutual consultation among ourselves in these companies are constant and very helpful.

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ing to hear some of these men address such gatherings. They have had and are having association with Jesus Christ. Their message will surely tell.

The more one moves about the territory of the Mission, the more overwhelmingly evident does it become that the 'field is great.'

Men from Macedonia.

The Sholapur district can only be touched in a fortnight, although Mr. Hazen and Mr. Gates and I rushed about on our wheels, cut across country, skipped lots of nice villages with Christians and non-Christians calling after us to stop over but for a few hours. Often we spent only half an hour in a town, long enough to pray with the Christian families, to say a word of encouragement to them about Him who said 'I am with you always,' and then to tell the non-Christians gathered about us, that the God of all patience is still calling them and waiting for the reply of their hearts. Last week in the Vadala district, two men stopped over at a village where we were holding an early morning preaching service. They were hurrying home after absence on business. At the close of our service they pled with me to come to their village. A school had just been opened in their town by Mr. Fairbank and these men were eager to have more direct religious teaching given to their people. But we had more on the regular programme than we could possibly accomplish—conducting as many as three, two hour services in three or four different villages in a single day, having driven from sunrise to sunset 25 miles. These men from 'Macedonia' tried to persuade us by an hour's solicitous arguing—but they had to go home without us, the village was six miles away. I remarked to our preachers, 'There is a cry to come over and help but we cannot go. We are not like Paul; he went.'

Giving for Christian Work.

The real deep heartfelt gratitude of the Christians in some of these far off towns touched us. Not a town have I visited since taking up this work where this gratitude has not been given expression in many ways. Reverting to the Vadala district, at every service held during the fortnight some offerings of money or grain to 'The Lord's work' was always made. Among these givers I will single out a Patil (the chief officer in a village, a Hindu). He gave five rupees. A number of non-Christian farmers gave a rupee each. At one service a non-Christian woman sat at a distance throughout the service listening attentively, and now and then wiping her eyes. When the matter of bringing our offerings to the Lord was mentioned, she arose quietly, went home and brought back two annas; coming to the rude table at which I stood, and on which a well worn copy of the Bible

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lay, she put the money down on the Book and bowed her head two or three times, with her hands clasped together at her forehead, repeating some Hindu names of reverence applied to deities. It was her way of putting in speech and action her conviction that she had received some spiritual help. A number of Hindu women of the same caste watched her, and then followed her example. Within a fortnight, these offerings amounted to over one hundred rupees in cash, and fifty more in promises. That was only in one district. Wherever we stopped for the night, our beasts of burden were freely fed by the townspeople, Christians and non-Christians bringing fodder for them. Often the preaching band was feasted by the Christian community. We could not begin to visit all the villages where the Christians lived, let alone going to scores where no Christian families lived, where no Sunday services are conducted, where no preaching of the Gospel is done year after year!"

Bible Women.

Mrs. R. A. HUME writes:—"The seventeen Bible women and Bible readers have been as usual at their work. During the past six months the Bible lessons have been in the book of the Acts. A study of this book I feel is particularly helpful to Christian workers in India. For Bible women's work is reaching those who know not Jesus, and instructing converts into a fuller knowledge of Christ's teaching and life.

Special Song-Service.

Also, during the past four months the women have had special training in singing native airs. An unusual opportunity offered itself, and I felt that such training would be most desirable for them in their house-to-house work. For this instruction we took up a small book, a collection of beautiful devotional hymns by Rev. Narayan Vaman Tilak. This book is a comparatively new one, and well adapted to our religious work. The training the women received paid for the time and money put into it. At the close of September, I felt it would be helpful to make special use of the hymns that they had learned. So a sacred song service, called a Bhajan, was arranged with particular reference to presenting Christ to non-Christians. This kind of Bhajan is accompanied by special native musical instruments. We made use of cymbals and a kind of tambourine fastened to the hands which are used to mark time in a musical tone. Custom in India restricts the use of musical instruments by women, but those we chose were considered proper to be used. Mrs. Tilak prepared the talks between hymns which were to explain them, and also be the means of preaching Christ.

We sent out several hundred invitations, and the Bible women also gave invitations freely to everyone they knew. We used our

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new commodious church for this occasion, hoping that the women might not feel afraid to enter it. Brahmans, Mohamedans, Parsees and non-Christians of all castes from Ahmednagar came in. The church was filled full. I never before saw such an audience of non-Christian women together. The children they brought were not orderly, but we had to bear more or less of their noise for the sake of having the mothers present. Mrs. Tilak was most successful and happy in her ways of leading.

The use of the Church Organ.

After the service was quite over, Mrs. Churchill played the large organ in the gallery to interest the women, who had never either seen or heard such an instrument before. The whole service thoroughly pleased the women, and as they passed out they said, 'When will you invite us again? We have been delighted with this Bhajan.'

I very much hope that the truths of Christ's teaching were best understood by them in this way, and remained in their hearts.

I have had unusual pleasure in accompanying the Biblewomen as time and opportunity offered, into the homes of the women in Ahmednagar. I have also taken them into the villages to meet the women there. Time and favouring circumstances are frequently lacking for doing this work which we are much inclined to do.

Non-Christians Drawn to Christ.

One Biblewoman reports a conversation with one of the women she regularly visits. R. always was attentive to the Gospel message, so when she went on a pilgrimage she was missed by the Biblewoman. On returning R. was asked, 'Well, Bai, you've been on a pilgrimage. Why do you go?' She replied, 'I went to get merit. Why do you ask?' 'Well, did it repay you for the expense you went to for it?' She said, 'I saw the god in the temple, bathed in the water, paid the priest and came away.' 'What did you bring back?' 'Bring back? What should I bring back?' 'What was the good of seeing the idol in the temple? What was the good of the bath? Did it cleanse your heart?' 'No,' she replied, 'it only made my body clean, but my heart was not cleansed of its sin. What you sing in that hymn that all are merely works and vanity is quite true. Your God can change the heart and make it clean and pure.'

One day at the Government dispensary one of the Biblewomen told the story of Job and his attitude to God in the midst of his adversities. A man and his wife present heard the story and it moved them. They said that they had been long seeking peace of mind by visiting holy places, getting counsel of holy men, but yet 'we have not found a true teacher. Now we believe we have found the true

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Lord and teacher.' They then took off their strings of holy beads and gave them to the Biblewoman, and begged that a Christian teacher be sent to their town, which is some distance away.

Another Biblewoman tells of a woman of the Pardeshi caste, who is quite rich and whose husband is a lawyer. 'I have known her and I have taught her for many years. For a long time she did not enjoy what I had to tell her. Now she urgently invites me to come because she longs to hear of Jesus. She knows a good deal of the Bible and loves to read it herself. She believes that true peace of mind can come only through the Lord Jesus. She says, 'My own religion and my money cannot give me what I need for my soul. When I sit and meditate on Jesus, then I feel a quietness and joy in my heart, but as yet I have not the courage to acknowledge Christ openly.'"

Dorcas Society.

Mrs. CHURCHILL writes :—"The need of more voluntary Christian work among the young women in our Christian community has long been felt. With the idea of meeting this need in some slight degree, a Dorcas Society was started. The members of the Bible Women's Training Class form the nucleus of the Society, but all young women are cordially invited to become members. There are about thirty on the roll. They meet once a week, and work is distributed among them to take home to sew before the next meeting. Many old clothes have been sent in, which are made over. Some of these have been distributed among the destitute, especially among the children, thus enabling them to attend school.

The joy of service is not yet strongly developed in these young women, and sometimes the regular stent of sewing seems arduous and other work more important. But the society is a step in the right direction."

THE PARNER DISTRICT.

Rev. R. A. HUME, D.D., has continued his work in the Parner District. He reports :—

The District and the State St. Church, Portland, Me.

"The Parner district is the foreign parish of one American church, the State St. Church of Portland, Maine. For a fourth year this church has supplied all the money for this district which came directly through the American Board, viz., one half of the estimates by the Mission of what was essential for the regular work. And even more important than this pecuniary connection, has been a connection of vital, prayerful, generous interest felt and expressed by many members of the church, to the individual workers in the Parner district. At the beginning of the year the Pastor has

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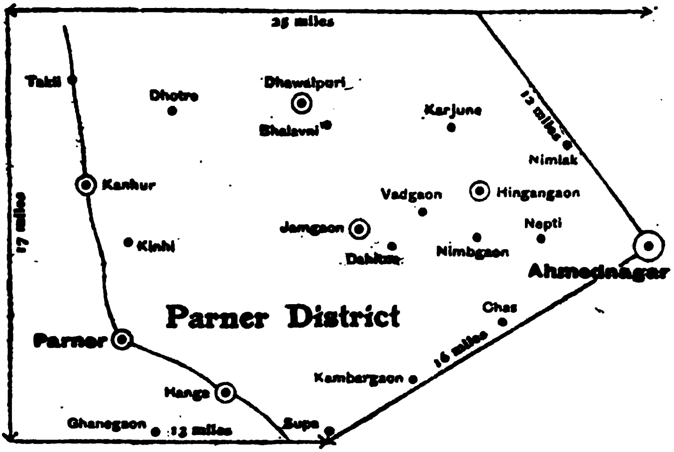

PARNER DISTRICT:—Population 71,000.

Number of Villages in District	125	Number of Preachers	1
Number of Churches	7	„ of Biblewomen	2
„ „ Communicants	474	„ of Schools	16
„ Rec'd on profession in 1909	35	„ of Teachers	19
Total Christian Community	864	„ of Christian Pupils	70
Contributions for 1909	Rs. 504 =$168	„ of Non-Christian Pupils	282
Number of Pastors	6	„ of Sunday Schools	16
		„ [of S.S. Scholars	430

There are no resident workers at Dhotre, Ghanegaon, Kambargaon, Nimbgaon and Bhalavni. There are schools and teachers at Kedgaon and Bhoyare, which are not on the map. Kedgaon is 4 miles and Bhoyare is 11 miles W. of Ahmednagar.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. If there is an organised church a circle is around the dot.

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printed a statement of the condition and needs of the foreign parish, with some attractive photographs. This printed presentation has been in the homes of church members during the year. Twice a year about forty gentlemen and ladies have sent personal letters to individual workers, and those workers have written replies. At the monthly meeting of the workers, some of these letters from America have been read to all who were assembled, and prayers made for the writers. It has not taken very much time for this correspondence, save to the friend in Portland who got the letters written and forwarded, and to the missionary who got the Indian letters written, translated and forwarded. But the connection between the home and foreign parishes has been made vivid, vital and spiritually helpful.

The Rev. Lahoji S. Hivale.

The Assistant Superintendent of the Parner district, Rev. Lahoji S. Hivale, has proved a faithful and helpful leader. Since he had previously been a worker in this district and is not older than some of the agents, it was not easy for all to render him thoroughly loyal co-operation. But he has been patient and considerate toward those who felt some hesitation in following his lead, and thus has shown an important qualification for his position. Fifteen or twenty years ago when he was first sent as a teacher to a town in this district, the people refused to receive him because the previous teacher had left them in an unsatisfactory way. But he quietly spent the first night under a tree, and then stayed on as teacher and then as pastor, till he became the trusted leader of the place.

Tapping Local Resources.

During the year it seemed desirable for quickening the intellectual and spiritual life of two pastors, who while worthy, needed a new environment, and also for bringing new life into their churches, that these pastors should be transferred to another district. This change seemed desirable to a good many other persons also. But the pastors very, very much objected to a change. Though my conviction was and is strong that, for the sake of themselves and their churches, a change was desirable, we waited over a year to see what was best. During the year one of the pastors was enabled to collect from the people of the towns in his parish the full amount of his pay for four months. Had not the proposal of a change been made, perhaps not one quarter of that amount would have been secured. The other pastor was able to obtain very little from the people, and at the close of the year sees it wise to make the change which should have been made much sooner. The first example shows what people connected with a village church can do when this seems necessary.

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Plans for organizing a new church.

I am convinced that we have not always done the best for the spiritual life of Indian Christians or for the propagation of the Gospel, because we failed to press home the vital principle that every Christian should work to save others. In one center where there is no church organization, I have for eight years planned and hoped that a church should be formed. But the Christians seemed to show very little sense of responsibility. So in October I said that when the thirty-two baptized adults in those villages had so worked and had been so successful as to double their number, and also when those Christians undertook to supply a leader's salary for at least four months, and when their leader agreed to look to *them* wholly to receive four months' salary, and not to speak to a missionary about deficiency for such income, I would gladly suggest to the Union a proposal to organize a new church in that center. This quickened their zeal and efforts. Nine adults have been baptized in that center, and I anticipate that the twenty-two adults and the necessary support of a leader still needed to secure a new organization will soon be ready. 'Saved to save must be the expectation and effort of every Indian Christian."

THE KOLGAON DISTRICT.

Rev. R. A. Hume D.D. has had charge of the Kolgaon District all the year. He writes :—

Rev. B. C. Uzagare.

"The outstanding feature of the year in the Kolgaon District is the satisfactory service of its Assistant Superintendent, Rev. Balwantrao C. Uzagare. He has been thoughtful, faithful and wise in his administration. Sometimes it is questioned whether Indian administrators will be as prudent and economical as the foreign missionary in expending money which comes from America. I am certain that Rev. Balwantrao has been very wise in this direction. The Indian Superintendent easily ought to be more effective than the foreign missionary in getting more money from Indians for church and school work. But I cannot yet say that in this important respect any Indian assistant of mine is as effective as I hope they all will be, and as they simply must become. The growing need of more money, and the inability of the Home Board to supply what is needed, will inevitably compel Indians, both Christian and non-Christian, to supply a larger and larger share of the cost of church and school privileges. But where the duty of giving has not been emphasized, and the habit of giving has not been developed by steady, kindly pressure, as well as

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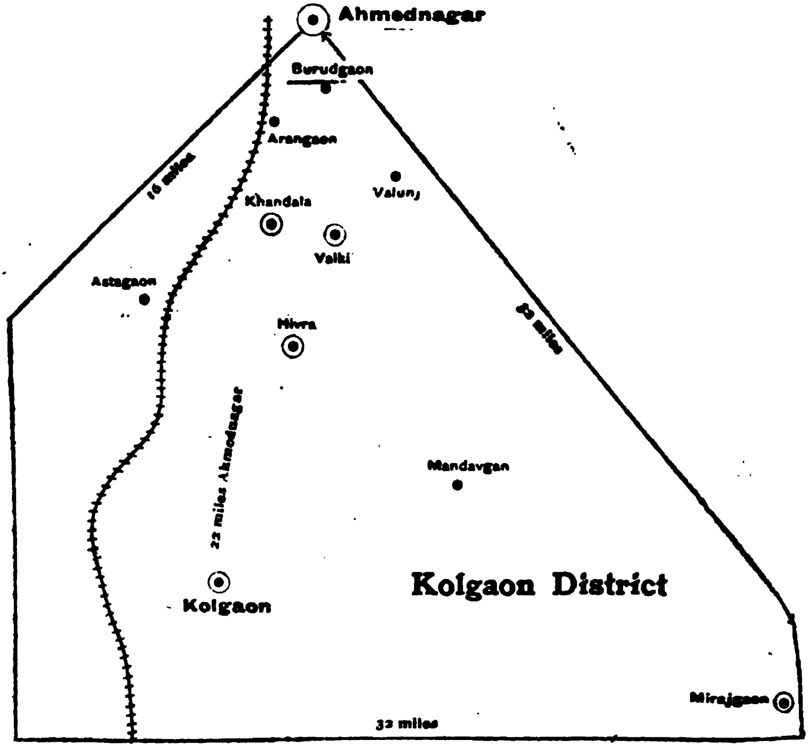

KOLGAON DISTRICT:—Population 53,000.

Number of Villages in District	90	Number of Preachers	5
,, ,, Churches	6	,, ,, Biblewomen	5
,, ,, Communicants	333	,, ,, Schools	9
,, Rec'd on profession in 1909	4	,, ,, Teachers	14
		,, ,, Christian Pupils	33
Total Christian Community	652	,, ,, Non-Christian Pupils	196
Contributions for 1909 Rs. 375 =	$125	,, ,, Sunday Schools	12
Number of Pastors	2	,, ,, S. S. Schools	463

There is now no resident worker at Valunj. But there is a school and teacher at Ralegan, 15 miles South of Ahmednagar.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. there is an organized church, a circle is around the dot

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by instruction, these Christian communities make slow progress in this essential virtue.

American Friends.

Some most faithful friends, who have long been helpful in supporting work in the Kolgaon district, viz., Mr. and Mrs. Axtell and Mr. J. A. Werner and his S. S. Class, have this year also faithfully continued their aid, though a new missionary whom they have never met has taken charge from the one who formerly enlisted their interest in this district. It has been due to such help that the work in the district has not been curtailed. Also grateful acknowledgment is made to the Lowry Hill Church of Minneapolis, for a generous contribution toward providing a leader with a conveyance and for other work."

THE JEUR DISTRICT.

Rev. B. G. Bhingardive.

This district has been in the charge of Rev. R. A. Hume, D. D. all the year. He writes:—"Rev. Bhaurao Bhingardive, Assistant Superintendent of the Jeur district, has been an interested, good leader of the district. He lives in the heart of the district where he can easily get to all the places in which Mission work is carried on, and where people can easily meet him. There are six churches in the district, yet beside Bhaurao only one elderly ordained pastor lives in those towns to look after those churches. Rev. Bhaurao therefore has exceptional responsibilities for the over-sight of churches. On Sundays he usually conducts services in two places, and during the week visits churches and schools as he can.

Discouraging and Encouraging Experiences.

In the few words of an annual report so little can be said, that any adequate conception of the work cannot be given. Light and shade mingle. One sad experience of the year was the desertion of his wife by one teacher, and his eloping with another woman. The sad effects of such mis-conduct spread far, and cannot be soon overcome. But the rest of the workers felt so ashamed at that occurrence and have on the whole been so reliable, that it is a comfort to know that a goodly company are steadily doing work which their missionary cannot see nor know. One who seeth in secret will reward them.

Relations with other Missions.

In one village in the Jeur district near Ahmednagar city, where our Mission has no agent and where a good many of the people are connected with the S.P.G., there are some nice Christians connected with our Mission. Ladies of the former Mission frequently visit that place. Naturally

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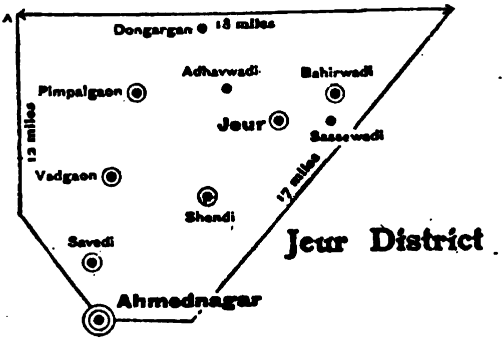

JEUR DISTRICT.—Population 17,500.

Nunber of villages in District	30	Number of Preachers - -	1
„ „ Churches - -	6	„ of Biblewomen -	1
„ „ Communicants -	429	„ of Schools - -	8
„ Rec'd Profession in 1909 - -	9	„ of Teachers - -	10
Total Christian Community -	751	„ of Christian Pupils -	67
Contributions for 1909, Rs.	147	„ of Non-Christian Pupils -	150
= $	49	„ of Sunday Schools -	8
Number of Pastors - -	2	„ of S.S. Scholars -	244

A Biblewoman resides at Nalegaon,
There is no resident worker at Adhavwadi,

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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the Christians of the American Mission have attended the services of those ladies. So when arrangements were made to confirm some of those people, the missionaries of that Mission inquired whether we would make objection to the members of our Mission in that village taking the same step. The circumstances of the situation made it sure that these Christians would receive more shepherding in that Mission than in ours. So I asked our members if they would like to be connected with the other Mission, and on their expressing such a desire, I wrote to their missionaries that I cheerfully commended such members to the care of that Mission."

THE VADALA DISTRICT.

Until the middle of August, Rev. and Mrs. E. Fairbank had charge of this District. On their going on furlough, it was put in charge of Rev. Shetiba Gaikwad who had been the Assistant Superintendent for some months. Early in the year Rev. E. Fairbank wrote the following about the village schools in the District:—

Interest Among Marathas.

"Our schools are being more and more attended by the children of the Maratha castes. It is an exceedingly interesting development. One school has had thirty-five children from the Maratha caste during the year. Another school has had over fifty children from that caste. Many of the Marathas or agriculturists do not hesitate to send their children to school in the outcaste section. In some cases they even send them into the rest house of the outcaste section. I am amazed at the gradual and steady increase of these children in our schools. It is most gratifying. I consider it a harbinger of things to come.

The requests that now come to me for schools in nearly all cases are from the Marathas, and one of the hardest problems before me now is to know how to meet these demands. It is just a great opening to our Christian work to have schools among the Marathas. We feel here on the ground that we must seize the opportunity, the open door to the population which forms the backbone of India. I have earnest requests from a dozen villages, in nearly all of which the Marathas are the petitioners. Only yesterday morning I went to one village that has been calling for a Christian school for the last five or six years. The villagers said they would furnish the school building and the house for the teacher, if only we would give them the teacher. Thirty-five children before me, gathered without any previous notice, was a knockdown argument as to the need and meaning of their request. What can we do with such urgent petitions?

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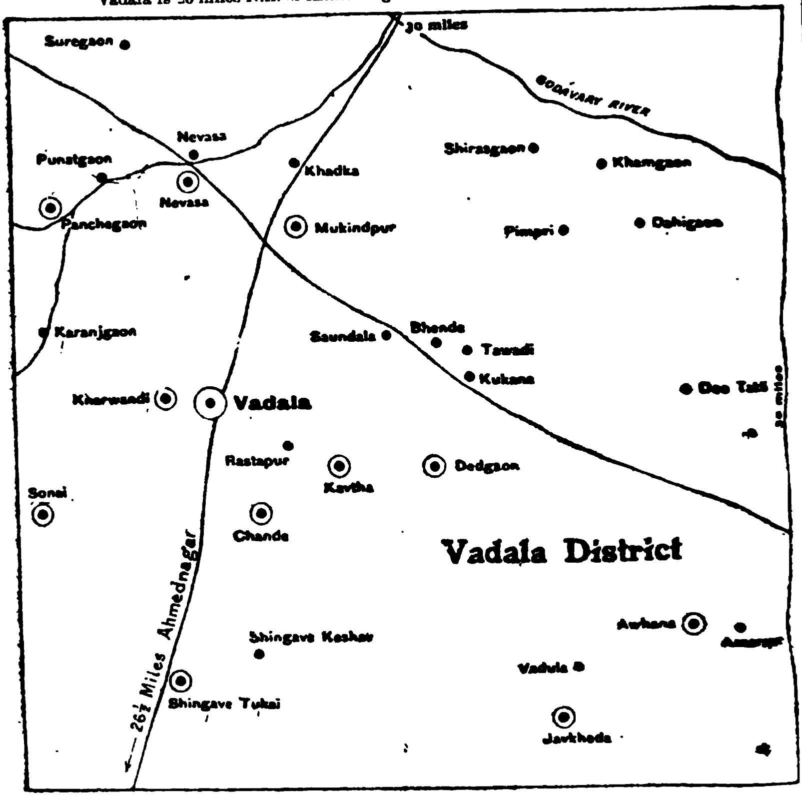
Vadala is 26 miles N.E. of Ahmednagar. See large map at front of Report.



VADALA DISTRICT :—Population 60,000.

Number of Villages in District	150
„ „ Churches	12
„ „ Communicants	1917
„ „ Rec'd on Profession in 1909	58
Total Christian Community	3436
Contributions for 1909 Rs. 1015 = $338	
Number of Pastors	10
„ „ Preachers	9
„ „ Biblewomen	8

Number of Schools	35
„ „ Teachers	56
„ „ Christian Pupils	58
„ „ Non-Christian Pupils	63
„ „ Sunday Schools	2
„ „ S.S. Scholars	12

Biblewomen reside at Vadala, Dedgaon and Kharvandi.

No resident worker lievs at Amarapur, Suregaon, or Sonai.

NOTE :—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

The former requests for schools were generally from the lower castes. These requests are now almost entirely from the great middle caste, *viz.*, the agriculturists. Their interest in Christianity has been of slow but gradual growth. I cannot emphasize too strongly the deep, far-reaching meaning of this movement. We cannot in any sense of the word afford to turn them back.

Too Important to Disregard.

If the agriculturists should begin to accept Christ, I am convinced that there will be accessions to the Christian church by the hundreds and thousands. The one great obstacle to-day is caste. Their faith in the ancestral religion, the worship of idols, and all the impositions of the priestly caste is thoroughly shaken. On the other hand, they squarely and openly acknowledge that Christianity is through and through true. Its effect upon the lower classes has been evident to all."

Rev. H. FAIRBANK writes :—" Pastor Shetiba resigned in December 1908 to be Assistant Superintendent of the Vadala district. On June 30th, Rev. Jivanrao S. Rahator was ordained pastor of the church. His father has been connected with the district for some 50 years, and Jivanrao himself has spent his life in the district, most of the time being a teacher in the station school at Vadala.

The Ordination of a New Pastor.

A helpful thing for the district was a preaching tour conducted by Rev. H. G. Bissell, with a band of Indian Christian preachers. This has been spoken of in Mr. Bissell's report."

THE RAHURI DISTRICT.

Rev. W. O. BALLANTINE, M.D., and Mrs. Ballantine are the missionaries in charge of this district. Their report is as follows :—

" This year has seen unusually faithful work among our teachers, not only in the Station Schools, but in the even more difficult district work as well. One good way of measuring this work is by the results of the Government examinations.

Faithful work.

In the Boy's Marathi School, 85% of its whole number of pupils were passed by the Deputy Educational Inspector. Other classes in the A. V. and the Girls' School did as well, several passing every pupil with nearly perfect marks.

A station school class of thirty-five, largely composed of Hindu children, did so well that the Inspector asked that that part of the examination, including action songs and drill, should be repeated in the afternoon, so that teachers in the Government schools might

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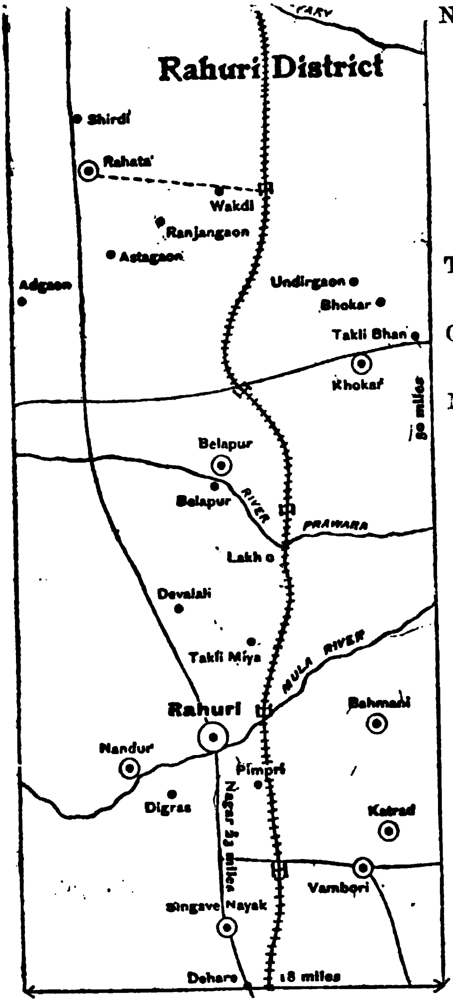
RAHURI DISTRICT :—Population 95,000.

Rahuri is 20 miles N. of Ahmednagar. See large map at front of Report.



Number of Villages	168
" Churches	9
" Communicants	1023
" Received on profession in 1909	41
Total Christian Community	2405
Contributions for 1909	Rs. 497=$165
Number of Pastors	5
" " Preachers	7
" " Bible-women	4
" " Schools	29
" " Teachers	41
" " Christian Pupils	540
" " Non-Christian Pupils	482
" " Sunday Schools	29
" " S.S. Scholars	820

Biblewomen reside at Rahuri and Dehare.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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see and get benefit from it. Of the Kindergarten the Inspector wrote as follows:—"The teachers of the Local Board should visit this school, &c."

Village Schools.

In our village schools there is a steady increase in the number of Kunabi children attending. Seven towns, taken almost at random, show 180 Kunabi children in the schools, out of a total of 300. In only one of these towns do the low caste and Christian boys outnumber those of the Kunabi caste. In Jalgaon a town of only 200 inhabitants, 40 Kunabi children are attending the Mission school.

Scene in a village school room. Thirty boys and several small girls sitting in a row against the wall; before each a slate and several small books. Teacher, a Normal School graduate, in rather an anxious mood. Enter Government Inspector. All the boys take off their caps and place them beside their books.

Inspector.—"Of what caste are these boys?"

Teacher.—"Kunabi."

Inspector.—"Then they have become Christians?"

Teacher.—"No, they are Hindus."

Inspector.—"But why then do they take off their caps like Christian boys?"

Man of Kunabi caste sitting on the floor at one side as spectator, speaks to Inspector: "Are you a Christian?"

Inspector.—"Certainly not. I am a Brahmin."

Man of Kunabi caste.—"But you wear a coat, and a Pheta (folded mantle) on your head, instead of a turban. You must be a Christian!"

Evening School in Village.

Another school room, eighteen boys from man's size down to a four year old. Boys who work all day in the fields and study at night with the teacher, furnishing their own light—a bit of wick dipped in cocoanut oil. Their rough hands painfully make the letters on their slates. They look rather frowningly upon smaller boys, who can read readily the difficult written language. They can repeat many stories and verses from the best Book, which is alike in all languages.

Another school of fifty, all castes in six classes. The teacher has daily collected his pupils and persuaded parents to leave them behind, when they went off to their field work. He has created ambition, where the feeling was unknown, and now the Inspector awards him this praise. 'Your school excels in efficiency the Government School of this place.'

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Caste People become Christian.

Not only are caste children filling up the best village schools, but there are living among us now many interesting people who have given up their caste. Their connection with us dates from famine times, and their children are now making homes of their own, and living with us. Their names are on our church books. Some of these people, old and young, are conspicuous for their faithfulness to Christian ideals.

Grave of Gordon Hall.

Dr. Ballantine on a recent trip to Dodi Dapur, a place forty-five miles to the North-West, in search of the lonely grave of Rev. Gordon Hall, found the place absolutely without any kind of Christian work going on. Some distant relations of the former pastor of the Rahuri Church, Rev. Waniram Ohol, are living there, and they joined with other of the town's people, earnestly asking to have a school with a Christian master started there.

A House Mother.

A perfectly new departure from established custom in Rahuri, has been made, in placing a House Mother over the Boys' Boarding Hostel. A good Christian woman formerly of the shepherd caste, a member of the Rahuri Church, cared for during the famine with her three boys, has justified our confidence in her, and has proved a valuable worker. To look after the welfare of 100 boys, and do it increasingly well, winning the respect and co-operation of the best boys, is a cause for congratulation.

We have sent delegates to the Y.M.C.A. Students' Camp at Lanauli and to the World's C.E. Convention at Agra, and all listened with great interest to the reports brought back to us.

The women's Examination in Bible was held this year at three centers instead of at Rahuri alone. This was to enable Hindu women to take part, as every year quite a number prepare the lesson, but find it hard to come to Rahuri.

At the July Communion twenty-four young people professed their love for Christ; others who wished to unite with the church were then baptised, and asked to wait for church membership a little longer.

The work of the Biblewomen is of great interest. Some Hindu women have sent contributions to our woman's society, asking prayers 'for a blessing on them, and on their children.' Fourteen women who cannot read have been regularly taught the Bible lesson. One woman, living in a garden near us, says, 'I pray to God every night and morning since you told me He would help me.'

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Rahuri Girls on their way to Church.

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Y. M. C. A.

The interest in the Y.M.C.A. is unabated. Many good books have been donated to the library by kind friends. A play has been written, showing the advantages of the Y.M.C.A., but under the familiar title of 'The Prodigal Son.' This was given one evening for all our Christian people, and later repeated to a large audience of town's people, and a small admittance was charged.

Medical Work.

There is a merry as well as a sober side to medical work. Some days ago a man who had been suffering from malaria, came from a distant village. The compounder gave him six powders to take in cold water night and morning. In another week he was back again. 'That medicine helped me at once,' he said, 'but it was with great difficulty that I could swallow it.' 'I know it was rather bitter, there was quinine in it,' the Doctor said. 'It wasn't that,' said the man, 'but the *paper* was so thick that I drank ever and ever so much water before it would go down my throat!'

One man who had been successfully treated for what he thought was an incurable disease several years ago, came lately bringing three patients from a long distance for treatment.

Another who had wearily tramped around his village temple countless times, and employed charms and appealed to many gods to restore his sick child, was helped at the Dispensary, chiefly by good advice. The child is well now, and the father has given up for good all belief in gods or charms to help him in any way."

THE SIRUR DISTRICT.

Mrs. Winsor is in charge of this district. Her son, Mr. David Winsor, assists her, and Rev. Daulatrao R. Shinde is the pastor of the Sirur Church.

Mrs. Winsor writes:—"There are now three churches in this district. There is the ordained pastor for the Sirur church, a preacher who has studied theology is the acting pastor of the new Palva church, and the Pimpalner church is still in charge of the Sirur church Committee."

New Church at Palva.

Rev. Daulatrao R. Shinde, pastor of the Sirur church, writes: "We have great pleasure in seeing that during the year, the church has grown spiritually as well as numerically; for this we give great praise to the Lord who has graciously wrought many things in many ways in this church. One, and the most important was the organization of a separate church. Some of the members who lived in Palva, and the surrounding villages, were wakened by the spirit of God

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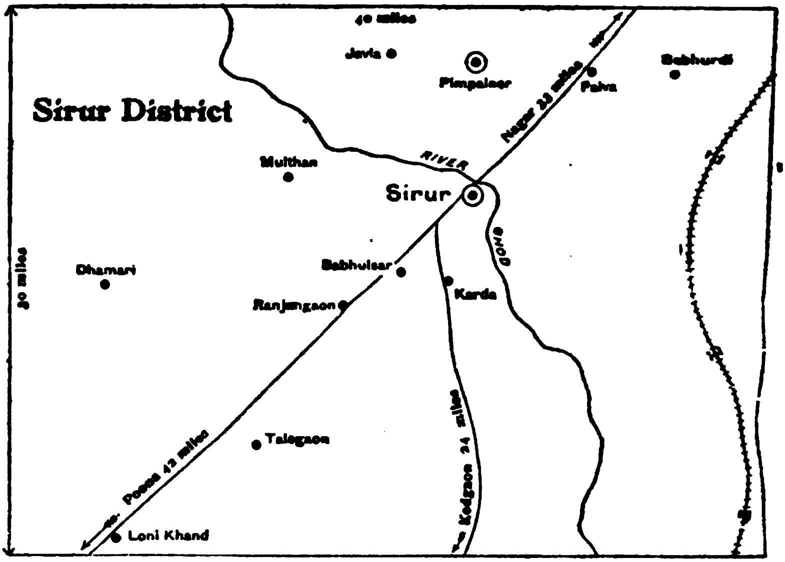
Sirur is 83 miles South West of Ahmednagar. See large map in front of Report.



SIRUR DISTRICT.

Number of Villages in District	100	Number of Preachers	2
„ „ Churches - -	3	„ „ Biblewomen - -	9
„ „ Communicants -	326	„ „ Schools - -	9
„ „ Rec'd on profession in 1909 - -	10	„ „ Teachers - -	16
		„ „ Christian Pupils -	178
Total Christian Community -	846	„ „ Non-Christian Pupils - -	185
Contributions for 1909 Rs.	322 = $ 107	„ „ Sunday Schools - -	10
Number of Pastors - -	2	„ „ S. S. Scholars -	607

No workers at Dhamari and Multhan.

Biblewomen reside at Sirur, Loni Khand, Karda, Palva, and Babhurdi. New church formed at Palva.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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Some of Sirur's Rising Generation.

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to the responsibility of His service into which they are called. They called their brethren all together to form a church. This was organized with the help of the pastors from the surrounding districts.

At present in Sirur our Sunday services, Sunday schools, prayer meetings, C. E. Societies, inquiry class, women's meetings for Bible study, and the Mothers' meetings are all well attended, and have been the means of putting spiritual life into many hearts. Many are awakened to more active service. May the Lord and Master of us all bless this church abundantly, and all the churches in our district, to His own glory."

Biblewomen's Work.

Mrs. Winsor continues:—"The results of the work of the Bible women are often hidden in the hearts of listeners and do not always appear. The Biblewomen are going out to work every day. By study and prayer, they prepare themselves for their work. They bring in interesting accounts of women who listen, and who often beg to have the Biblewomen come oftener. Some are almost persuaded to become Christians, and all acknowledge that the way of salvation as told by the women is the True Way. A decided desire to know Christ has taken place of the old spirit, which was to laugh at or make sport of the speaker.

In one Biblewoman's special district, two women have really decided to be baptized in our church here in Sirur. Several seem ready to be baptized in the village of K., influenced by the Biblewoman there. Another has done her work well among the Shimpis. An educated Christian woman came to me and said, 'My children now go to school, and I have made up my mind to go out to speak of Christ regularly every day. I do not ask for any help. I feel that I can do this for Christ who has done so much for me.'

Aunt Mukta's name is still on the list of Biblewomen although she is feeble. She now seems so happy as she is getting nearer and nearer the Holy City, and she sings a great deal.

The Beverly School for Girls.

The teachers are happy and enjoy their work; so also are the children and they take up with smiles and joy their daily duties. We have just had the yearly Government examination, with good results. A class has now begun a higher standard than we have taught before, in this school. The main idea is to have only its practical subjects, and thus more particularly prepare the girls for their life's work, as kindergarteners, Normal School teachers, nurses or Biblewomen.

I called the older girls, one by one, for an answer to the question 'What would you like specially to study for?' The answers were, 'I

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want to make India better,' 'I want to be useful,' 'I want to help some one.' Perhaps the largest service just now they look forward to is being nurses. For they say, 'We can help so many and be Bible teachers, and teachers of Christ's love to many a restless, suffering one.' Certainly our girls have high ideals. They always like to work. If you look at the picture opposite, you will see some of these girls. Here are the best scholars from several classes. Not one of those girls but knows how to do all that is necessary for every day cooking.

Twelve of the girls not yet in the Church, are now members of the enquiry class. Seven of them are to unite with the Church next Sabbath.

Dexter Home for Widows.

This year the widows are studying the Bible, according to the course mapped out in Ahmednagar. Some of them have learned to read and to sew. Two of the widows have gone over a hundred miles to assist in a new philanthropic enterprise, in teaching various classes of women and children the very simple weaving of webbing. The widows here are now growing into a peaceful happy family. There were no dismissals this year. There are several more who wish to come into this home.

Sirur Blind Boys.

We have always felt the need of more preaching in this district. It is really wonderful the help we have from the blind boys. You would be almost surprised to see how these boys with their drums and stringed instruments attract and captivate the listening crowd. At one place the people kept them playing, and the teachers who were with them preaching, until 3 o'clock in the morning. Then all said 'Let the boys sleep', but they begged these young teachers to talk a little more. And in the morning the listeners did not send them empty away, but gave them a breakfast and as much grain as two of them could carry. This group of ten, with one cart to carry the instruments, is, I am convinced, an ideal way of spreading the knowledge of God's love. The blind, neatly dressed, who can read and cypher, and with a new kind of slates and pencils can even write, can sing hymns and can play so many native tunes set to Christian words, that is an object lesson that as yet has not lost its lustre.

We have just counted the villages where they have given kirtans, and we find there are eighteen different ones around Sirur. This does not include a visit and concert given in and around Poona. Nor are the boys idle during the times when they are not on tour or at study, for they make baskets and other cane work.

We have found a shrub which grows everywhere, that can be used in making baskets. The boys prepare this material. Thus they are

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Sirur Girls at Work.

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learning, and after another year will, we trust, have perfected the trade. Our idea is to prepare the boys to support themselves and thus become independent useful citizens.

Village Schools.

The village school is indeed a great power for good. It is not that certain pupils have passed certain standards, or are ready for a higher school, but because the teacher is the preacher, often the letter writer, the petition maker, the general counselor and friend of all. There is much need of more such centers of influence. Last Saturday I went out to K., seven miles away, to see one school there, and to examine the women in Bible study. Why, the whole village was present in, or at the entrance of that school-room! How much they were taught in object lessons, which were before them there, that day, it would be impossible to say. But changed indeed is the whole atmosphere of that village school."

Boys' Station School.

Mr. DAVID WINSOR reports:—"One way of judging the good work and popularity of a school is by the increase of pupils. We are glad to say that our Boys' Station School has this year gained in this respect. Many town boys have come in.

A new departure is the forming of a Kindergarten school, with the help and sanction of Government. We are fortunate to have such a faithful and painstaking staff of teachers. The head master has given up a portion of his time to have a night school for boys who cannot attend during the day. All the teachers show a hearty interest in their work. This year two of the Christian teachers have united with the blind boys, who are members of the school, to preach the Gospel in the nearer villages, on Saturday afternoons and Sundays. The school has been examined by the Educational Inspector with satisfactory results."

THE SHOLAPUR STATION.

At the beginning of 1909, the missionaries in Sholapur were, Rev. and Mrs. Wm. Hazen, Mr. and Mrs. M. A. Peacock, Miss Nugent, Miss Fowler and Miss Harding. Mr. and Mrs. Hazen and Mr. and Mrs. Peacock left on furlough the middle of March. The middle of July the station was re-inforced by the arrival of Rev. and Mrs. L. S. Gates from home after their furlough. During the year Miss S. F. Wakeford and Miss B. Fulcher of the Z. B. M. Mission have worked in connection with our Mission. Rev. Tatyaba Bhosle is the pastor of the First Church, and Rev. P. B. Keskar, M.D., has charge of a leper asylum and four schools in addition to two dispensaries. The first half of the year Miss McAuley of America helped Dr. Keskar in his work.

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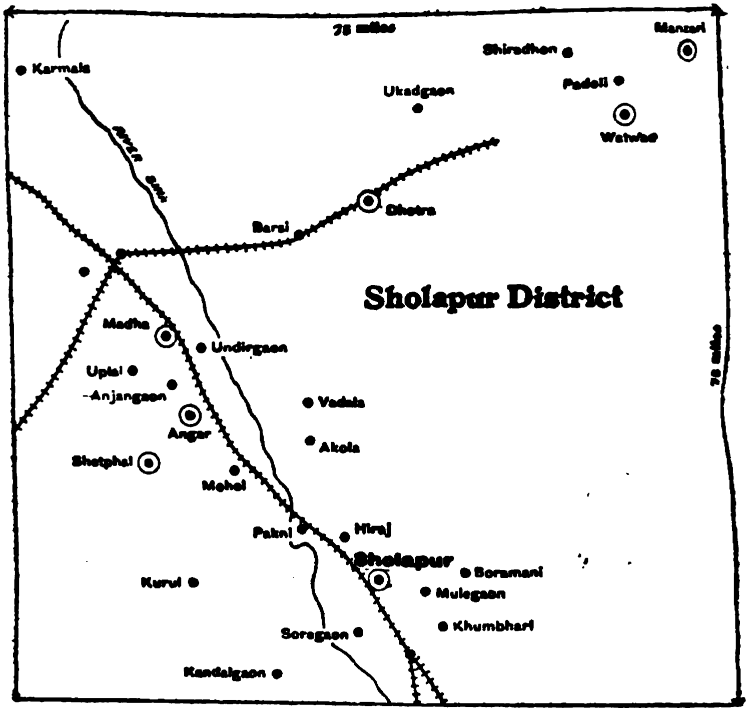
Sholapur is about 150 miles S. E. of Bombay. See large map at front of Report.



SHOLAPUR DISTRICT:—Population 700,000.
SHOLAPUR CITY:—Population 74,500.

Number of Villages in District	740	Number of Preachers - -	3
„ „ Churches - -	8	„ „ Biblewomen - -	9
„ „ Communicants -	915	„ „ Schools - -	13
„ „ Rec'd on profession 1909 - -	30	„ „ Teachers - -	48
Total Christian Community	1701	„ „ Christian Pupils -	333
Contributions for 1909	Rs. 1141 = $ 380	„ „ Non-Christian Pupils - -	525
		„ „ Sunday Schools -	31
Number of Pastors - - -	2	„ „ S. S. Scholars -	1277

Biblewomen reside at Sholapur, Barsi, Madha, Angar and Karmala.

No resident workers at Boramani, Akola, Undirgaon, Uplai and Ukadgaon. There are schools and workers living at Laul and Yavali, N. W. of Sholapur.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there there is an organized church, a circle is around the dot.

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Rev. L. S. GATES writes :—"While the missionary force at Sholapur was at a low figure for several months of the year, the Indian Christians willingly, faithfully and wisely rendered valuable assistance, for which the Mission is certainly grateful. They are as ready to co-operate with the missionaries when they return. This is one of the most hopeful aspects of the work. The more they are led to feel that it is their work, the better service they will render. It is a great relief to missionaries, when difficulties arise, to be able to call together the Indian Christians and consult with them. Their counsel is sometimes more valuable than that of the missionary, and each gives support to the other.

Helpful Co-Operation.

Village school work is improving from year to year. The teachers are more appreciated, and there is a growing desire to get an education; but improvement here, as in most lines in India, is very slow. But few of those who step up from the village schools to the Station School fail to identify themselves with the Christian community. Teaching the importance of being on hand when school opens will be a subject of study for the model teacher for some time to come. Suggestions will be appreciated.

It has been said that if an African has a dozen bread-fruit trees, he is not obliged to work at all. But idleness does not build up character. A young man just out of school has been so active in trying to secure work at once, that he attracted attention in offices where he has been, and remarks have been made on his unwillingness to be idle for a day. This is encouraging.

The Church Union in this district is taking more responsiblity and additional work in connection with the district churches.

It is said that forests do not thrive in the Sholapur district, and Government has been giving to the people some lands that were taken up for forest several years ago. Government officers have been surprised at the eagerness of the people to acquire land, and one of them said that he had been obliged to devise means to prevent people getting land at auction at such high prices that it would make them paupers !"

P. K. Ravade, one of the Sholapur District preachers writes :—"The Hindus of Barsi are always against Christianity. Still there are some inquirers from high castes. The caste people do not allow one inquirer to come to the Christian compound. He has studied and read from the Gospels. There is an inquirer from the Jungum caste. He is supposed to be a guru of his caste people, so he is worshipped by the Hindus. Sometimes his disciples wash his feet and drink that water, thinking it is holy.

Faithful under Persecution.

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Some two years ago while Rev. L. S. Gates was preaching in the town with some missionaries, the townspeople and some school boys threw stones at them; but now they do not do so. There is one Marathi young man who has been interested in Christianity some four months past, and he is asking for baptism very soon. He can read Marathi a little. I have taught him the ten commandments, some Bible verses and stories, and the Lord's prayer.

The Mogalai is about 32 miles from Barsi. We go there once a month. Here are two churches and some mission stations. Last September I made a preaching tour in this district. Watwad is a small village where the mission preacher is living with his family. Here a school was opened four or five months ago, and the teacher is supported by the Sholapur church. When I reached here I met the Christian community in the day time, and at night I made preaching with singing. I had a musical instrument by the name of ekatari (the Indian instrument with one wire) which was used by me in singing. The hymns were sung concerning the guru Jesus Christ, and I preached for about two hours.

Padoli is in the center of all the neighboring villages where the people are Christians, living about three, four and six miles away. Here is a mission church in which the people from five or six places gather for Sunday services. If any difficulty occurs to one of these villages the people come on Sunday and explain it to all the Christian people. First of all they pray, and then some advice is given to the man or woman who brought the difficulty forward. In the Mogalai district, Christian people always suffer difficulties. They do not get justice. One example is as follows :—Some five or six months ago one murder case took place. One young man, cousin of the patel, was killed at night. After this man's death, some people who were against the Christian religion told the police officers that this offence was done by the Christians. Young and old, men and women, were called and some of them were beaten so badly that they lost the use of their limbs for a time. To make them confess the crime, the police officers used to throw powdered red pepper into their eyes. In this way they persecuted the Christians, thinking nobody else would become a Christian, but by the help of God the number of Christians is growing every year. The Christian people were praying in the church day and night for the release of the arrested people. After some days they were released when the police officers came to know that this offence was not done by the Christians. After a month or so eight people were baptized.

One Mahar from Naigao became a Christian some months ago. His townspeople do not allow him to live in his house. They tore down his house while he was away, and now they do not allow him to re-

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build. They wish to root out Christianity. But by the Providence of God, some people come into His vineyard every year, and do not care much about persecution.

At Jagji some three years ago a low caste man was baptized. His townspeople gave him a lot of trouble, did not give him his wages, and told him to bring water from a long distance, though he had a well of his own a few yards from his house. This year one more family of Jagji accepted Christ."

Mrs. Gates, writes :—"Hearty welcomes, after an absence of over a year, showed the warm hearts of those who call us 'father' and 'mother.' It was delightful to slip back into the work again, feeling that even the small children had remembered and prayed for us, while we were far across the 'black seas.'

Welcome Home.

Having our home in Sholapur for thirty-four years, means an interest in us by hundreds in all the region about. It means also a knowledge by us of the character and conditions of those whom we have come in contact with all these years.

Six non-Christian schools procured high recommendations from the Government Educational Inspector, and gave the teachers renewed desire to do well. Some teachers who had been thought worthy of being laid aside, received new impetus, and there is no talk now of 'retiring.'

Work in C. E. societies, among women, in church, and helping carry through an inspiring C. E. Convention at Sholapur, are not items which will take up space in telling. We only look for results upon the hearts.

It is fitting that mention should be made of the very acceptable aid which the Z. B. and M. Mission have given in the lending of two of their valuable workers, one for carrying on Urdu work in the city of Sholapur, and the other for Marathi work with Biblewomen. We are extremely grateful for this aid, which has meant that more time could be spared elsewhere. We regret that the Marathi worker is required in her own Mission for a time, and the extra burden must be taken up with the expectation of less active work being done in the various departments which must be cared for."

Miss Nugent writes :—"On returning from furlough last year, I came to Sholapur where my work was to be. Mr. and Mrs. Hazen were to go home in March, and I was to look after all their work till Mr. and Mrs. Gates returned in July. While Mr. and Mrs. Hazen were here, I took some classes in the Boys' School, and gradually became acquainted with the work. Before they left they had a meeting with the boys, in which Mr. Hazen said he hoped they would be good and not make me trouble. Several months have elapsed since then, and they still seem to remember the Sahib's parting advice,

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and I have had a very quiet and uneventful nine months. They are well behaved, and seem to enjoy both their work and their play.

Industrial Work.

For several reasons it seemed best to close the weaving classes early in the year, but the classes in carpentry have been continued. The teacher has done good work, and he and the boys have got on very harmoniously. There are three different classes, beginners, 1st grade and 2nd grade boys.

At the recent Government examination all but two boys passed. Of those who passed, one has been made a pupil teacher and two others hope for further training. These classes are quite popular. They have not interfered with the regular school work.

Since June, with the teacher's help, they have made eighteen desks for the workshop, three work benches, two very nice tables for the school, a number of repairs, white-washed the school building, their dormitories and the Church, painted black-boards and done all sorts of other necessary work round the school and dormitories.

Boys' School.

The school work has gone on as all such schools do. And there have been the usual number of successes and failures. Unfortunately the school is so situated that very few non-Christian children attend. The buildings are unsuitable and noisy, and lack any kind of modern (and very little ancient) furniture. Work in this department is carried on under many disadvantages.

C.E. Society.

Mrs. Gates has had charge of the boys' C. E. Society held here in the dormitories every Sunday at noon, and all seem to enjoy these meetings. She has also done a great deal in teaching them to sing the hymns for the services.

On looking back over the year we feel nothing in our hearts but thankfulness to our Heavenly Father for all the difficulties as well as all the successes in this work. The boys have been well and happy and busy, and have tried hard to overcome their faults and be more faithful in little things."

Woronoco Girls' School.

Miss Fowler writes:—"This year the Woronoco School had a very thorough examination by the Government for the purpose of re-assessing the grant. The results showed that the work of the school during the year had been faithfully and well done, and though the returns in regard to the grant are not in yet, the Inspectors gave assurance of a considerable increase of the Government grant, on the merits of the school.

The general routine of the school, the numbers, and the work in the boarding department have been much as usual, except for a marked

Senior Class, Josephine Kindergarten, Sholapur.

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improvement in the attitude of the girls toward the domestic work, and their uncomplaining way of doing it. Several girls have gone out from the school to take service in good Christian families. This has helped to solve the problem of some surplus dull girls, as far as mental ability was concerned, and also helped to fill a real need in some families where help was wanted.

The most pleasing feature in connection with the school, is the visiting work by the teachers and some of the older girls. There are quite a number of high caste families where they are most cordially received. And the friendship which they have shown for the head teacher, shows that they have no feeling of a barrier between them, because she is a Christian.

Some of the Brahmins started a Literary Club for their wives, desiring to have them come out from the seclusion which is the doom of the Hindu wife. This Club was very urgent in asking the head teacher of the school, Sulochanabai, to come and teach them English, but mentioned that they did not care to have anything about religion taught. Yet not long after they had begun, the women were listening very intently to the story of Christ's birth, in connection with Christmas.

There are many instances where the Hindu women have looked to the teachers for help and sympathy and friendship, which shows that the doors are open; and one longs to see more of Christ's messengers going in to show the True Helper and Comforter and Friend. That the school girls in connection with their C.E. are having the privilege of realizing this now, and are very much interested in the visiting, is very gratifying, and I hope that they may become some of these needed messengers, after their school life is over.

The Sunbeams C.E. Society has been active and progressive. The members helped pay the expenses of two delegates to the Agra Convention, and have been most appreciative and interested in the reports brought back to them."

Josephine Kindergarten.

Miss Harding writes:—"After the Government examination in October, some of the children were promoted, and we miss them this term, as they were our little singers and the ones who took the lead in all the exercises. Six of the kindergarten graduates for the past year had been attending the primary class as well as the kindergarten.

We have now only about 40 children on the roll, but hope for an increase in numbers very soon.

Each year during the month of December, in preparation for Christmas, the children study the life of Christ, and by means of the kinder-

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garten material, the sand table and pictures, they are able to work out the whole story. Taking it up in this way, it makes the life of Christ seem more real to them.

Then, in order that the children may truly appreciate and enter into the Christmas spirit of giving, they always make something in the Kindergarten to give away at Christmas time, and very often these little gifts are distributed among outside children, who are not in our Mission schools, and who would otherwise not be remembered on Christmas day.

Training Class.

Nine young women graduated from the Training Class last March. All, except one, have been teaching this year, and have done good work. There was manifest in this class an unusual spirit of unity. They were united in their desire to work for each other and for others. Their influence for good and their help in the church was recognized and appreciated by the pastor. Their affection for their teachers was practically demonstrated when some of them, after leaving the Kindergarten, sent a part of the first money they had earned to the head teacher, to help her in going as a delegate to Agra, to the C.E. Convention.

Practice Teaching.

The plan of having the senior girls do their practice teaching in our Hindu schools in the city, the last three months of their course, has worked well both for the pupil teachers and children. The Inspector this year seemed much pleased with the work that had been done in these outside schools, and partly as a result of this, the Government grants in two of the schools were raised, after the examination in August.

In these schools the girls have to deal with an entirely different set of children, and are obliged to face new problems and meet new difficulties, all of which are helpful in better fitting them for the work which lies before them after graduation. There are fifteen girls in the new junior class this term, and fifteen seniors will graduate from the Training Class in March.

Junior C. E. Society Little Stars.

The Junior Society called Little Stars, after saving up their money for two years, were able to carry out their long cherished wish of sending a delegate to the world wide C.E. Convention held at Agra in November. Friends in America hearing of their efforts to raise money, sent two checks to the little Endeavorers. These amounts, together with what they themselves had earned, enabled them to pay the entire expenses of one delegate to Agra, and to help two others."

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The Bungalow, Satara.

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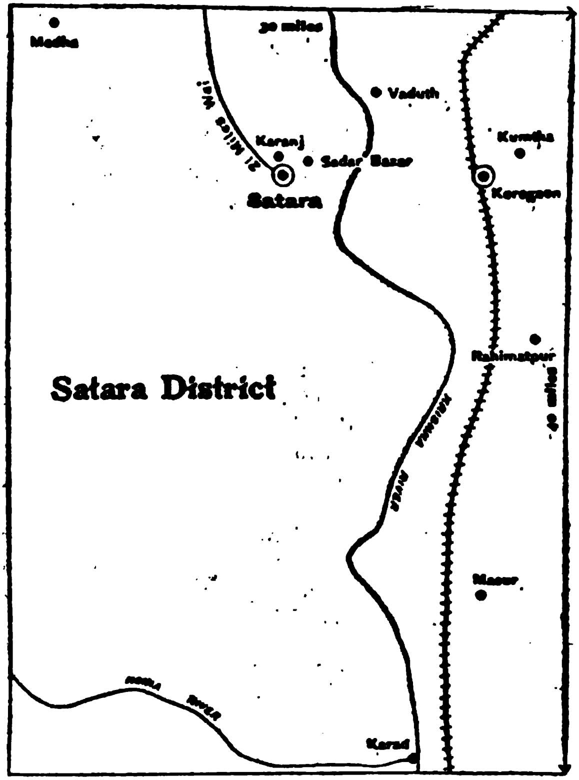
Satara is about 80 miles S.E. of Bombay. See large map in front of Report.



SATARA DISTRICT :—Population 500,000.

SATARA CITY :—Population 22,000.

Number of villages in the District - -	700
Number of Churches - -	2
Number of Communicants -	122
Total Christian Community	209
Contribution for 1909	Rs. 528 = $ 176
Number of Pastors - -	1
Number of Preachers - -	7

Number of Biblewomen -	7
" " Schools - -	6
" " Teachers - -	11
" " Christian Pupils -	47
" " Non-Christian Pupils -	191
" " Sunday Schools	6
" " S. S. Scholars -	242

No resident workers at Medha, Masur, Karad. Biblewomen reside in Satara, Rahimatpur, Koregaon.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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THE SATARA DISTRICT.

Rev. and Mrs. T. S. Lee are in charge of the Satara District. The last of the year Rev. Prasadrao Makasare became the pastor of the Satara Church.

Encouragements.

There are in Satara, a station school of about sixty pupils, a small orphanage, a school of forty among the leather workers, a low caste school of twenty in the camp, and another village school temporarily closed. There are three preachers working in the city and vicinity, and five Biblewomen. In both Koregaon and Rahimatpur there is a preacher, a Biblewoman and a primary school. The Satara Church is self-supporting. Mr. Lee has had charge of four village schools and three preachers in the neighbouring Wai District during the year. Much of our work has necessarily been intensive. Since Satara was new to us we have had to learn many things ourselves and had to let our workers learn some lessons also. There is more faith and hope and unselfish earnestness in the Mission workers now than a year ago. The arrival within the last two months of our earnest spiritually minded pastor is giving to the Church and Christian community new inspiration and life.

While quality and efficiency have been the things for which we have struggled this year, increase in these things has brought about in the schools a larger attendance in every case, and in evangelistic work encouragement, determination and interest.

Eager Listeners.

A motor cycle has enabled me to spend much more time with people in the villages. Hardly a week has passed but that I have spent a day in three or four of the outstations. Nothing is so encouraging as the way people desire to hear, and they are usually eager to hear in proportion as they have previously heard, and not in proportion to their ignorance or idle curiosity. I have had forty men before they had their suppers wait while I ate mine, and then stay for an hour and a half listening to what a preacher and I had to say of Christ and Christianity. Then most of them lingered to ask and hear answered serious questions.

How to get people to hear is not our difficulty. How to present the Christ message and life to men so that the caste-tied Hindu character will act on the convictions formed is our not impossible task.

Early in the year the visit of Mr. Bissell and Mr. Tilak to Satara and Wai was very helpful. Mr. Tilak's lectures were much appreciated by the educated people, and the singing of his Christian songs attracted many and made some think.

The bazaar preaching in both Wai and Satara is being pressed as hard as possible, and finds its fruitage not alone in the people who

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Girls' Breakfast at Satara.

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hear and pass on, but in occasional enquirers. The same is true of the lantern work, of which we have done all that time and strength permit in village and city.

A growing Hindu Sunday School is proving of great interest to Mrs. Lee and the pastor. The school in the Mahableshwar bazaar last summer though somewhat smaller, was as interesting as ever. An English Bible class conducted by the Sessions Judge is proving of interest and help to the English speaking young men in Satara.

Biblewomen's Work.

The work of the Biblewomen during the past year has gone on steadily and quietly. They find readiness to listen on the part of the women which is very encouraging. And wherever they go they find that the plague has made hearts more humble and conscious of a spiritual need. At times of pilgrimages the women have had unusually good opportunities for work. Four times a week they come for prayer and regular Bible lessons which have proved a stimulus; and it has been a joy to see the response of the Biblewomen themselves to the study of the Scripture.

Our final language examinations are passed. On January first every one of the workers connected with the Satara District will have gotten himself out of debt; every school has increased in attendance, and two received new and enlarged grants. A fine pastor has united in himself a divided Church, and in spite of the present epidemic of plague we are encouraged, and in a position and condition to improve the promising opportunities that the coming year offers.

WAI.

Dr. and Mrs. L. H. Beals and Mrs. Sibley are stationed in Wai. Mr. Lee of Satara has charge of some of the village schools around Wai. Rev. Nanaji G. Gaikwad is the pastor of the church.

Medical Work.

Dr. Beals writes:—"Mrs. Beals and I were transferred to Wai in November 1908. After some weeks search we were able to rent a native house in the town to serve as dispensary and hospital, and on December 28th, medical work was opened in Wai for the first time. We thought we had appreciated the great need and opportunity for medical work in this district. But not until we actually opened our dispensary did we fully realise the extent of the need. We did not advertise our day of opening at all, and were greatly surprised to find ninety patients waiting for treatment on the first day. Though Wai is situated nineteen miles from the railway, and has less than one fifth the population of Sholapur, where our work was last year, yet we treated over 2,000 more Hindus here during the first ten months of the year than we did during the

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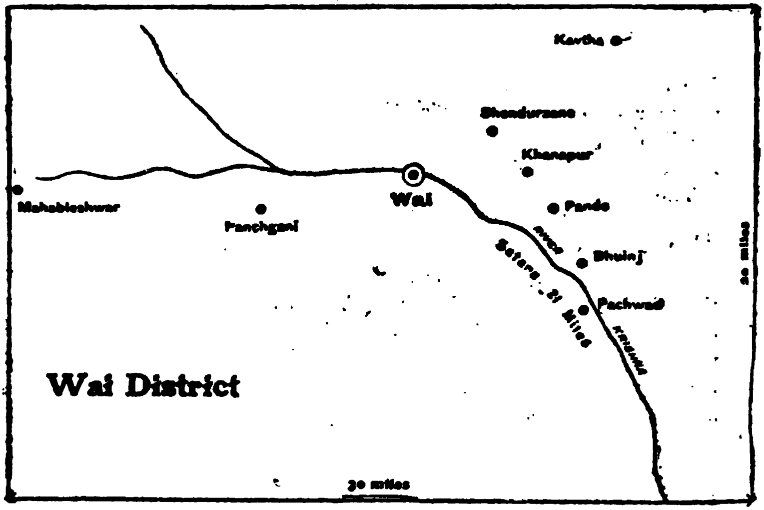
Wai is about 65 miles S. E. of Bombay. See large map in front of Report.



WAI DISTRICT:—Population 89,000

WAI CITY:—Population 14,000.

Number of Villages in District	120	No. of Preachers	4
Number of Churches	1	„ Biblewomen	2
„ Rec'd on profession in 1909	10	„ Schools	10
„ Communicants	71	„ Teachers	17
Total Christian Community	141	„ Christian Pupils	81
Contributions for 1909	Rs. 517 = $ 172	„ Non-Christian Pupils	272
		„ Sunday Schools	10
Number of Pastors	1	„ S. S. Schools	370

Biblewomen reside at Wai.

No resident workers at Mahableshwar, Kawtha, Panchgani, Pande, Panchwad.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

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The American Mission Dispensary, Wai.

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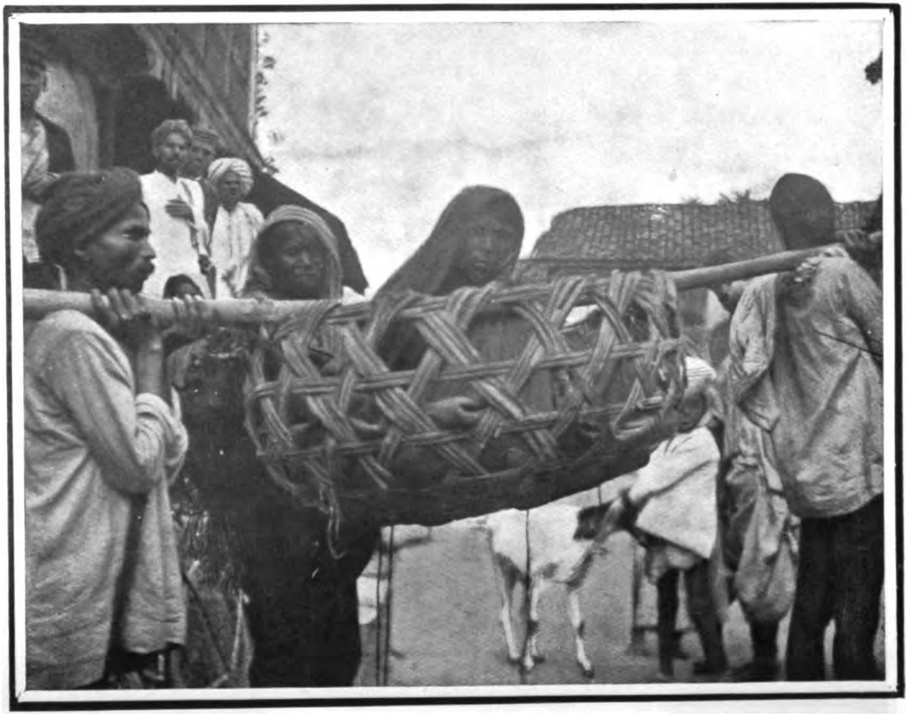

An Ambulance sometimes used in Wai.

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corresponding period last year. (Our work in Sholapur closed last year at the end of October.) In these first ten months of the year we treated over 5,000 more Hindus than Mrs. Beals and I ever treated in any full year in Ahmednagar, where we were situated before going to Sholapur. The Mohammedan and Christian communities are much smaller here proportionally than in Sholapur and Ahmednagar and the number of patients treated from these classes have been much smaller than in former years. Our dispensary attendance of patients for the year has been: Hindus, 12,788; Mohammedans, 949; Christians, 2,346; Total 16,083. Over ninety per cent of the Hindus and Mohammedans who receive medicines pay a small fee.

The earnest faithful work of our pastor Nanaji and Ashmabai our Biblewoman, has been a source of deep satisfaction. A daily preaching service is held for the patients, and thousands have heard the story of the Gospel for the first time as they have waited for their medicine. Our medical assistant Anandrao and nurse Shantibai have rendered most efficient service. Many visits have been paid to outside villages in answer to calls for medical help. Between fifteen and twenty villages were visited during the year.

In the beginning of the rains, cholera was epidemic in the town for several weeks, and the last of October the dreadful plague broke out. Almost upon the appearance of the first case of plague the people began to flee from the town, and the last two months of the year have seen the town almost deserted. This sudden exodus saved the people from a badly devastating epidemic such as some recent years have seen, but as we write plague still controls the town. Schools are closed and practically all business is at a standstill. Plague has brought us many more calls to the homes of the people, but has greatly reduced the hospital and dispensary work.

Tubercular Patients.

The Wai climate offers special advantages for the treatment of tubercular patients, and a small beginning toward caring for this class of sufferers has been made during the year. Two small temporary buildings have been erected in open places, each with a roof and partly enclosed on the North and West, but freely open to the sunlight on the East and South. Six patients have been taken in since September, two of whom have improved rapidly. The great and urgent need of a suitable hospital building for our main work has been pressed home upon us day after day. Our present quarters are the best available in the city, but they entirely fail to meet the needs of the work. Many serious cases easily amenable to proper treatment under suitable conditions have been constantly turned away to wander far in search of other

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medical help, or, more probably, back to their home to renewed suffering from utter neglect, or greater suffering at the hands of native quacks.

Koti Ling Ceremony.

At the time when Buddhism was spreading in India, a man named Shankar Acharya is said to have given his life to teaching the Vedas to the people to quicken their interest in Hinduism. Towards the close of his life he divided India into four parts, and appointed over each a man learned in the Vedas to carry on this work. Each of these men was called Shankar Acharya, and these positions have continued until this day, each man appointing his own successor. These Shankar Acharyas are held in great reverence by the Hindus. In June of this year the Shankar Acharya of this part of India, while on a pilgrimage to Wai, suddenly died of cholera, and just before his death, appointed as his successor a Brahmin from this place. During September and October, the newly appointed Shankar Acharya carried out an ancient ceremony which has been connected with the office for a great many years. It is called the Koti Ling ceremony, and consists in making ten million images of the ling, which is the symbol of the god Mahadev. About four hundred Brahmins sat each day for several hours at work making the images. The men sat on the ground in rows, with a square board checked off into a definite number of small squares in front of each. An image was made of mud and placed on each small square until the board was full. When all the boards were filled with images they were worshipped, and flowers, incense and coloured powders were placed upon them, and then they were thrown into the Krishna river. Shankar Acharya continuously repeated mantras during the course of the ceremony, and at the conclusion of each day's work a feast was given to the Brahmins. The ceremonies were continued daily for over a month, until ten million of the images were made. Great numbers of Brahmins from all over this part of India visited Wai, to attend these ceremonies."

Work for Women.

Mrs. Sibley writes :—" Instead of being able to increase our staff of Biblewomen as we had hoped, our force of three has been reduced to two.

Shewantibai, for sixteen years our much loved and efficient helper (first as teacher and then as Biblewoman), died on August 30th after an illness of only four hours. It is hard to understand why one, so well fitted for the Master's service, should be taken away, when so greatly needed here. We know God makes no mistakes and though missing her sorely we are thankful for her earnest efficient service and beautiful Christian character, all the more remarkable because she was born into a Hindu and not a Christian home.

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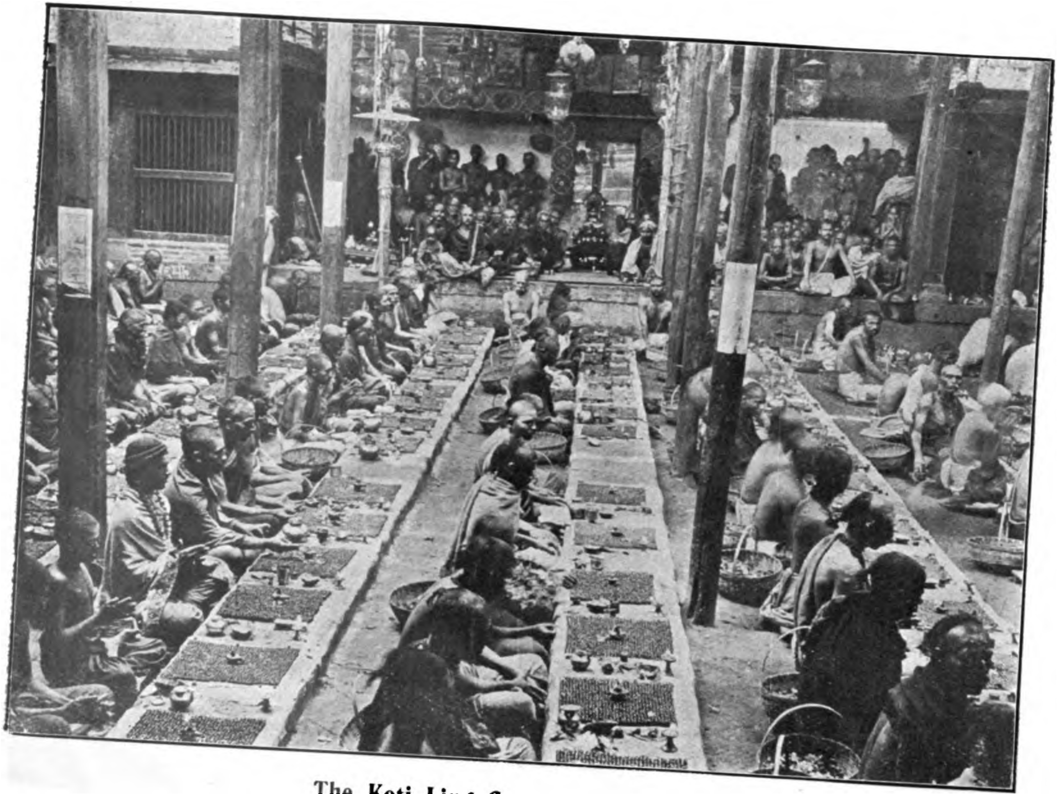

The Koti Ling Ceremony at Wai.

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One of the other Biblewomen was ill and for two months was unable for outside work. But for all this, the year's record shows real gain. The Biblewomen have had eleven hundred occasions in Wai and in fifteen of the villages near Wai to give the Gospel message. There have been 5339 people who have listened to the story.

Wai Schools.

The five Mission Schools in Wai were continued without interruption until near the end of the year, when an outbreak of plague, leading the people to leave their homes temporarily, made it necessary to close for a time the three Hindu girls' schools. The station school has been continued through the year and has had an attendance of seventy-one, thirteen of whom were Hindus and the remainder Christians.

The Maharwada school has also continued through the year with an attendance of twenty-four. A night school has been taught by the pastor, preachers and teachers of the other schools, two going together for a week at a time, and then giving way to two others, until everyone had taken his turn.

The Abbott Home.

At the close of 1908 there were in the Home seventeen women and twenty-five children. Of these, four women have been happily married during the year and another has found work as an ayah in a missionary family in Bombay.

There have been six new additions to the home, a widow and two children from another of our Mission stations, and a young Maratha widow from near Wai with two babies, the older one only eighteen months old. Her husband died suddenly leaving her with no one to give her a safe home. For the sake of her little ones she came to us for help. She was taken into the Home, and was permitted to keep her caste till of her own accord she asked to be allowed to have her food with the others.

Our former faithful matron was obliged to go to the help of her invalid daughter and we are greatly favoured in securing one who is a trained nurse to take her place. Mrs. Beals has taken the entire medical care of all in the Home, and this means very much to us all.

There is still much to be attained but it is with real joy that we see indications of real growth in Christ-like living among the inmates of the Home.

The Wai Church.

There have been several additions to the church, nine on profession of faith and some by letter. Death has taken one of the members, and some moving to other stations have taken their letters to the churches there. Our much esteemed pastor has been

faithful and earnest in his work for the Christians, and with the other preachers has done good work in the town and near villages among Hindus and Mohammedans.

The five Mission Sunday schools have been kept up and have been well attended throughout the year.

ADDENDA.

On page 6, in the list of missionaries and special workers of the Bombay Station it should have been added that Rev. S. V. Karmarkar has been engaged in evangelistic work all year, and his wife, Dr. Gurubai Karmarkar in medical work.

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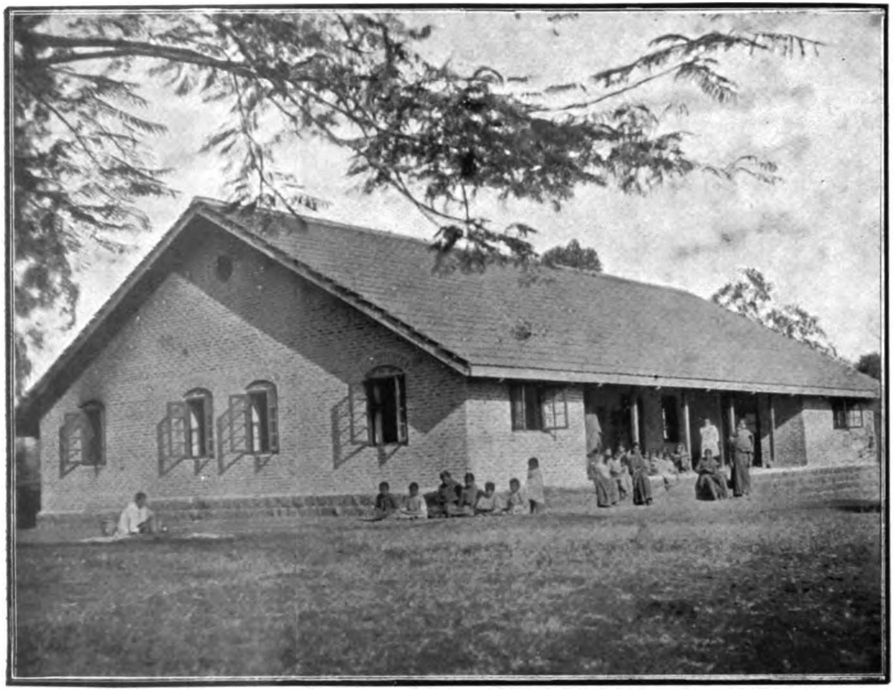

The Abbott Widow's Home, Wai.

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ACKNOWLEDGMENTS.

To the constituency of the American Board and of the two Women's Boards who have helped us this year by their prayers and by their money, and to all who have helped us in countless ways, we render our hearty thanks.

We would make special mention of the copies of the Notes on the Sunday School Lessons by Rev. F. N. Peloubet, D.D., which have been of help both to missionaries and to our English-reading helpers.

Miss Wheeler of Worcester, Mass. has continued her valuable work of securing money for the children taken in the last famine, and the *Christian Herald* has also sent some financial help.

The Mission is under deep obligations for special medical service gratuitously rendered to missionaries by the following :—

Maj. J. B. Jameson,	Mahableshwar.
Capt. Stuart Gallie, R.A.M.C.,	Ahmednagar.
The Civil Surgeon,	Satara.

DONATIONS.

The money for special work which has been sent through the Treasurer of the American Board, has been acknowledged in the *Missionary Herald.* Other sums that have come directly to the missionaries are acknowledged here. The rupee is equivalent to about 33 cts., or 1s. 4d.

FOR THE LITTLE BOYS' HOME, BOMBAY, UNDER DR. AND MRS. J. E. ABBOTT.

	Rs.	a.
Mrs. Lee ...	60	..
Mrs. Estes ..	93	15
Ladies Aid Society, Congregational Church, Brooklyn ..	76	..
Miss Gertrude Dodd ..	153	7
Mrs. F. Thayer ..	91	12
D. Woodbury, Esq. ..	152	12
Miss Sherman ..	76	..
Miss Mary Stone ..	90	...
Mrs. B. W. Clark ..	1200	..
Mrs. Conant ..	75	..
Miss Wheeler ..	772	4

ACKNOWLEDGED BY DR. ABBOTT, FOR THE ROHA-ASHTAMI ORPHANAGE.

	Rs.	a.
Miss Wheeler ..	1380	12

FOR THE BLIND SCHOOL, BOMBAY. UNDER MRS. ABBOTT, (FORMERLY UNDER MISS MILLARD).

	Rs.	a.
T. A. Bailey, Esq. ..	90	..
Fourth Presidency Magistrate's Court ...	20	..
Y.M.C.A., Lanavala ..	10	..
A Friend ..	1	..
" ..	5	..
" ..	10	..
Mrs. Tayabji ..	10	..
Mrs. P. E. Kemp ...	10	...
Through Miss Dobson ...	10	...
Kilties Company ...	50	...
Mrs. Flagstaff ...	15	...
Miss Wheeler ...	1688	3

ACKNOWLEDGED BY REV. JAMES SMITH.

	Rs.	a.
Mrs. Burton, Y.P.S.C.E., Bakersville ...	30	8

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ACKNOWLEDGED FOR THE HIGH SCHOOL, BOMBAY, BY REV. B. K. HUNSBERGER AND REV. A. A. McBRIDE.

			Rs.	a.
Receipt No.	1	...	24	...
" "	2	...	10	...
" "	3	...	90	5
" "	4	...	18	12
" "	5	...	50	4
" "	6	...	10	...
" "	7	...	46	...
" "	8	...	10	...
" "	9	...	108	7
" "	10	...	160	...
" "	11	...	90	...
" "	12	...	158	13
" "	13	...	46	...
" "	14	...	116	4
" "	15	...	270	...
" "	16	...	10	...
" "	17	...	92	...
" "	18	...	67	7
" "	19	...	25	4
" "	20	...	10	...
" "	21	...	91	15
" "	22	...	8	...
" "	23	...	20	...
" "	24	...	18	12
" "	25	...	60	...
" "	26	...	45	...
" "	27	...	9	1
" "	28	...	30	10
" "	29	...	90	...
" "	30	...	176	4
" "	31	...	25	...
" "	32	...	83	...
" "	33	...	107	10
" "	34	...	76	10
" "	35	...	80	...
" "	36	...	90	..
" "	37	...	90	...
" "	38	...	270	...
" "	39	...	18	12
" "	40	...	10	...
" "	41	...	60	...
" "	42	...	300	...
" "	43	...	80	6
" "	44	...	11	...
" "	45	...	4	10
" "	46	...	80	10
" "	47	...	10	..
" "	48	...	87	8
" "	49	..	10	..
" "	50	..	182	7

FOR REV. SUMANTRAO V. KARMARKAR'S AND DR. GURUBAI KARMARKAR'S WORK, BOMBAY.

		Rs.	a.
Mr. C. L. Smith, U.S.A.	..	60	..
Miss Mary Hall	..	189	10
Mrs. B. H. Campbell	...	107	4
Christian Herald Fund	..	44	10
Hon. J. H. Converse, LL.D., U.S.A.	..	446	11
N.B.S., Scotland	..	448	7
British and Foreign Bible Society		72	...
Mrs. P. David	..	2	..
Mrs. Collins, U.S.A.	..	33	..
Mrs. A. W. Parker, U.S.A.	..	74	13

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		Rs.	a.
Miss Louise Chapin	...	10	8
Mrs. Maltby	...	15	—
A Friend	..	80	..
A Friend	..	150	—
Mrs. H. L. W.	..	80	..
Mrs. L. Case	..	30	..
Toronto Church	..	15	...
Mrs. S. A. Storrs	..	75	..
Farmington Ave. Church S. S.	..	46	8
Williston Seminary	..	15	..
Terryville C. Church	..	47	2
C. Hazen	..	15	..
Mrs. Hearn, So. Africa	..	104	12
Mr. Edwards	...	1	8
Wm. Hazen	..	4	14
Bombay Bible Society, for Bible Women	..	171	...
Collections at Railway Services.		102	7

ACKNOWLEDGED BY MISS NUGENT.

		Rs.	a.
B.L.G.	..	5	15

ACKNOWLEDGED BY MISS HARDING

		Rs.	a.
Mrs. E. M. Fulton, Port Chester, N. Y., for kindergarten work and famine orphans	..	151	..
Mrs. Henry Blodgett, Bridgeport, Conn. for kindergarten work	..	121	...
Mrs. F. E. Thompson, Melrose, Conn. for kindergarten work	..	100	...
Mrs. Burns " "	..	15	...
Miss Wheeler, Worcester, Mass., for famine orphans	..	492	..
Sunday School, Hermeb, Cal., for Junior C. E. Society		15	...
Miss Wolff, Bridgeport, Conn., for Junior C. E. Society	..	15	..
Mrs. J. Shaw, Bridgeport, Conn.		15	...

ACKNOWLEDGED BY MISS FOWLER.

		Rs.	a.
Miss Nugent, for support of girl		60	...
Mrs. Keene, Brighton, Mass	...	59	13
Pro. Christo " "	...	15	...
Mrs. Ankeney, Florida	...	61	6
Mrs. Ipson, Jamestown, N.Y.	...	46	...
Christian Herald	...	804	3
Miss Wheeler	...	367	9
Mr. M. A. Peacock	..	45	...

ACKNOWLEDGED BY DR. KESKAR FOR ORPHANAGE, SHOLAPUR.

		Rs.	a.
Mrs. M. E. Coffey	...	15	—
Mr. Palmer	..	15	...
Mr. Hoag	...	7	4
Mrs. Lewis	...	3	...
Christmas Box	...	14	...
Miss Agnes Long	...	29	14
Mr. Henry H. Frickson	...	85	5
"Mission to Lepers in India and the East"	...	364	...
Miss Emily C. Wheeler	...	789	1
Mr. Robert E. Packham	—	185	9
Christian Herald	—	516	15

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Miss Sarah Caves, through Miss Agnes Long ...	30	4
Miss Elizabeth Cochran ...	91	7
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Pandita Ramabai ...	5	...
Mrs. A. Pridham ...	74	5
Mrs. Keskar's Memorial ..	24	...

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	Rs.	a
Mrs. E. E. Whitley ...	3	12
"Mission to Lepers in India and the East" ...	3341	13
Miss Mary Rankins ...	8	...
Mr. T. S. Tatpati ...	2	8
Miss Z. McAuley ...	98	...
Mr. E. B. Dalaya ...	15	...
Miss Blanchin Vaz ..	5	..
Mrs. J. W. Cooke ...	30	...
Miss C. K. Sangle ...	5	...
Mr. T. A. Bailey, for a leper child	8	12
Mr. Albert W. Butterworth ..	150	..
Mr. and Mrs. Anderson ..	15	...
Miss Marian ...	8	12
Mr. W. E. Timperlake ...	6	...
(the above four through Miss Agnes Long).		
Raobahadur Narayan Trimbak Vaidya, J.P. ...	5	..
Mr. and Mrs. John Gilder ..	4	..
Mrs. A. M. Connel ...	10	..

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	Rs.	a.
George N. Taylor, Esq., ...	211	8
Miss Z. McAuley ..	86	...
Mrs. A. Pridham ...	74	5

ACKNOWLEDGED BY DR. KESKAR FOR WADUR WADU SCHOOLS, SHOLAPUR.

	Rs.	a.
Mrs. E. L. Hoffman ...	10	..
Mrs. S. C. Mason ...	45	12
Col. G. W. Oldham, R.E. ...	30	..
Congregational Bible School, Brooklyn, N.Y. ..	804	..
Miss Agnes Long ..	15	..
Mrs. Stutis ..	1	8
Miss S. L. S. Keskar ..	1	..
Mrs. Cod ..	0	12
Mr. T. B. Adhav ..	5	...
Mr. and Mrs. Bhaurao Malap ...	12	14
Mrs. Champabai ..	2	8
Mrs. Rakhmabai Cookas ..	6	8
Mr. Davidrao Salve ..	8	..
Mr. Tilaram ...	1	...
Miss Marthabai ..	3	3
Mrs. Janubai Dharmu ..	4	8

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	Rs.	a.
Miss Bernard and friends in Poona ..	115	...
Mrs. H. R. Coffin ..	322	8
Mrs. Rowland Allen	322	8
Rev. H. Linwood and family, Hartford ..	75	..
Rev. G. H. Morse ..	30	...

	Rs.	a.
A Friend, West Hartford ..	300	..
Christian Herald ..	1074	8
Philadelphia Branch, W.U.M.S.	300	..
Miss Wheeler ..	2047	5
Miss Philbrick ...	45	..
Miss R. O. Brown ..	45	..
Mrs. C. M. Van Valkomburg ..	47	..
Mrs. F. A. Hulskamper ..	48	..

ACKNOWLEDGED BY MRS. SIBLEY FOR THE ABBOTT HOME AND ORPHANAGE, WAI.

	Rs.	a.
Chatham, Ohio, U.S.A. ..	60	..
Miss F. J. Frazer ..	76	10
Mrs. Metcalf, Oberlin, Ohio ...	106	6
Miss Fenton, Vancouver, B.C. ..	61	6
Miss F. C. Frazer ..	46	..
Miss Kate Gordon, Detroit, Mich. ..	30	10
Industrial School, Moorhead, Miss., ..	30	6
Girls Y.P.S.C.E., Moorhead, Miss.,	15	3
Mrs. A. M. Pond, " "	15	3
Miss F. A. Gardner, " "	30	6
Miss B. M. Turner and sister ..	60	13
Miss Abbott and Mrs. Ferris ..	75	..
Mrs. Holman ..	75	..
Mrs. Bosanquet ..	75	...
Mrs. Ann Shorey's legacy ...	91	8
Miss Bruce, Switzerland ..	48	..
Miss Ada Johnson, So. Africa ..	52	8
Wilton, New Hampshire, U.S.A.	19	7
Miss Wheeler ..	862	8
Mrs. Pike ..	61	2
Leper Fund, India ..	180	..
Dr. Grieve ..	192	..
Northfield, Minn., U.S.A. ..	71	1
Miss Harris, London, Ontario ..	46	6
Mrs. Dunwoody ..	158	..
Miss Spalding, Boston ..	90	..
Downer College Y.W.C.A., Milwaukee ..	153	10
Miss Susan H. Kingman ..	91	8
Miss Low, Hong Kong, China ..	4	..
Birmingham Bible School, Toledo, O. ..	45	11

ACKNOWLEDGED BY MRS. SIBLEY FOR GENERAL WORK, WAI.

	Rs.	a.
Miss Beatrice Baker ..	259	11
Miss J. P. Gordon ..	50	..
Mr. G. L. Flagg ..	30	..

ACKNOWLEDGED BY DR. BEALS, FOR MEDICAL WORK, WAI.

	Rs.	a.
Miss Steele ...	15	...
C. H. Burr ...	5	...
Mrs. Sibley ...	27	...
Judge Walker ...	150	...
Dr. Williamson ...	80	...
Through Mrs. Robert Woods ...	30	10
Woman's Missionary Society of Lima, Indiana ...	15	8
Y. P. S. C. E., North Hadley, Mass ...	30	6
Mrs. E. D. Harding ...	10	...
Mrs. Service ...	20	...
Mrs. Gilbert ...	15	...

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	Rs.	a.
Wai Biblewomen and helpers	10	...
Wai Junior Y. P. S. C. E.	5	...
B. K. Hunsberger	25	...
Dr. Wanless	20	...
C. W. Loomis, Binghamton, N.Y.	183	12
Dr. Tupper	10	...
Messrs. Hunsberger and McBride	85	..
Mrs. Mabel L. Beecher	3	...
Mrs. Annette Lowell Thorndike.	3	...
Miss Clara Parsons	8	...
Mrs. May Bauman Bishop	3	...
Mrs. Charlotte Weber Bell	3	...

ACKNOWLEDGED BY MRS. BRUCE.

	Rs.	a.
Miss N. Parsons, for a school girl.	15	...

ACKNOWLEDGED BY MISS BRUCE.

	Rs.	a.
Miss Violet Sharman, England	60	...
Miss Maud Hastings, Switzerland	60	...

ACKNOWLEDGED BY REV. R. E. HUME.

	Rs.	a.
Miss Carrie L. King, Springfield,	76	10
J. P. W.	109	8

ACKNOWLEDGED BY MISS BISSELL.

	Rs.	a.
Mrs. Charles Coffey, Lyons, N.Y.	80	...
Miss Wheeler	167	...
Mrs. Boswell, London	19	...
Mrs. J. B. Knight	81	...

ACKNOWLEDGED BY MISS GATES.

	Rs.	a.
Mrs. M. E. MacDougall, Montreal	429	14
A Friend	9	...
Miss Wheeler	3305	13

ACKNOWLEDGED FOR UNION TRAINING SCHOOL, AHMEDNAGAR.

	Rs.	a.
Whitcomb Fund	460	1

ACKNOWLEDGED BY REV. AND MRS. H. FAIRBANK.

	Rs.	a.
H. S. S. C.	46	8
Miss Wheeler	122	11

ACKNOWLEDGED FOR HIGH SCHOOL, AHMEDNAGAR.

	Rs.	a.
Mrs. W. T. Minnes	46	...
Mrs. P. A. Case	60	...
Miss Damon's Class	6	1
Mr. O. R. Cook	45	...
Through A. H. Burr	76	8
Miss Wheeler	5,247	2
Christian Herald	156	6
Hon. J. P. Muir Mackenzie	360	...

ACKNOWLEDGED BY REV. H. G. BISSELL.

	Rs.	a.
Vernon, Ohio.	76	...
For a worker	45	12
For another worker	45	12
Bissell Mission Band, Elmswood, Conn.	21	6

ACKNOWLEDGED BY DR. R. A. HUME, FOR FAMINE CHILDREN.

	Rs.	a.
Mrs. A. L. VanWormer	142	3
Mrs. W. J. Buchanan	42	15
Miss C. P. Bodman	24	7
Mrs. E. M. Burgin	91	6
Miss S. B. Stephens	76	7
Friend from Philadelphia	70	11
Mrs. Jennie Gibbs	15	3
Mennonite friends	505	13
Mrs. T. G. Emory	183	7
Miss E. M. Law	4	...
Kodaikanal Sunday School	25	...
Woman's Association, Central Ch.	30	10
Mrs. S. G. Butler	46	...
Miss M. B. Smith	6	...
Miss C. E. Kline	30	9
Williston Church Auxiliary	60	13
Bedford Park Church	60	7
Mr. Ahlf	60	6
Miss Bailey	15	4
Christian Herald	720	3
Miss Wheeler	3072	8

ACKNOWLEDGED BY DR. R. A. HUME. FOR THE JEUR DISTRICT.

	Rs.	a.
Rev. F. L. Hall	276	...

ACKNOWLEDGED BY DR. R. A. HUME, FOR THE KOLGAON DISTRICT.

	Rs.	a.
Mrs. J. B. Knight	180	...
Mr. and Mrs. L. C. Axtell	301	3
Lowry Hill Church, Minneapolis.	885	.

ACKNOWLEDGED BY DR. R. A. HUME FOR THE PARNER DISTRICT.

	Rs.	a.
S.S. United Church, New Haven	292	6
Mr. A. N. Lewis	304	13
Miss M. P. Green	132	9
Mr. L. W. Felter	860	12
Miss Emily Winter	30	11
Mrs. H. W. Goddard	91	3
Rev. W. J. Peck	99	3
Miss Cora Douglass	76	10
Mr. J. R. Morris	76	10
Mrs. H. C. Birnie	919	8
Mrs. W. H. Haile	1066	3

ACKNOWLEDGED FOR THE VADALA DISTRICT UNDER THE CHARGE OF REV. E. FAIRBANK.

	Rs.	a.
Scotland Bible Society	87	7
Mrs. Evanson	30	10
W. H. Stephenson	48	14
A. C. James	4600	5
Friend	10	...
High Clerc S.S.	25	...
Aurora S.S.	60	...
Dr. Stephenson	106	9
Marthabai	3	...
Zabriskies and Lowes	121	12
Miss Wheeler	1258	4
Friend	249	10
Amherst Ladies	30	2

ACKNOWLEDGED BY DR. BALLANTINE FOR THE RAHURI DISTRICT.

	Rs.	a.
Mrs. Paterson	101	...
Mrs. Evans	75	...

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		Rs.	a.
Mrs. Hume	...	54	8
Mrs. Johnson	...	61	6
Mrs. Denis	...	76	2
Mrs. Dexter	...	60	13
Miss Buchanan	...	42	9
Mr. Brownell	...	61	8
Mr. Lee Yoder	...	30	...
Mr. Duthie	...	10	...
Mrs. Crowell	..	125	2
H. S. Wood	...	45	...
Friend in America	...	15	...
Christian Herald	...	460	1
Miss Wheeler	...	4889	..

ACKNOWLEDGED BY REV. T. S. LEE, FOR GENERAL WORK AT SATARA.

		Rs.	a.
Through C. Hubbard	...	34	6
Through A. O. Pritchard	...	140	5
Through Miss Pierce	...	15	4
Mrs. King	...	23	15
Through Mr. Vining	...	173	12
Mrs. Charles Hughes	...	74	18
Miss King	...	45	10
Rev. H. Hatton	...	15	5
Miss A. Schlesinger	...	80	10
K.H.M.	...	3	2
American International College		15	5
A Friend	...	307	1
Through Mr. Vining	...	75	10
S. H. Lee	...	30	15

ACKNOWLEDGED BY REV. T. S. LEE, FOR THE ORPHANAGE, SATARA.

		Rs.	a.
Koregaon Church	...	48	...
Mr. T. B. Adhav	...	5	...
Mrs. T. B. Adhav	...	1	...
William Burnside	...	15	...
Miss Thomson	...	46	...
Rev. E. H. Hume	...	30	...
Miss Gordon, through A.O.P.	...	75	14
Mr. Tweedy	...	11	18
Miss Flint	...	60	...
Mr. Agnew	...	60	...
Dr. J. E. Abbott	...	415	8
Satara Collections	...	368	8
Miss Wheeler	...	628	5
Orphanage Fund	..	67	12
Lieut. Coullie	...	120	12

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STATISTICS.

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I. CHURCH STATISTICS FOR THE YEAR 1909.

District	Names of the Churches	Year of Organization	Names of Pastors and others in charge of Churches at the close of the Year	Communicants						Baptised Children				No. of Catechumens	Whole number of Christian Community	No. of Villages in which Christians live	Contributions during the Year		
				Received on profession during the Year	Net Gain or Loss	No. at the close of the Year	Males	Females	No of Readers	Baptized during the Year	Received to Communion	Net Gain or Loss	No. at the close of the Year				Rs.	A.	P.
Bombay	Bombay	1827		11	+11	332	164	168	332	14	11	+3	276	10	618	10	608	...	...
Nagar City	Ahmednagar	1833	Rev. R. A. Hume, D.D.	60	-100	952	423	520	301	16	40	-58	278	1	1231	14	907	9	...
	Ahmednagar 2nd	1892	Rev. B. P. Umap	2	+2	122	90	82	76	1	...	+1	28	15	165	13	277	...	...
Rahuri	Khokar	1855	Rev. Appaji Bhosle	2	-8	77	49	28	40	2	...	+2	105	68	250	15	35	6	...
	Shingve Naik	1855	Rev. Vithoba Bhambal	...	-5	110	46	64	25	1	...	+1	97	25	232	8	22	2	...
	Rahate	1858	Rev. Bapuji N. Adhav	1	+1	162	98	64	40	2	...	+2	105	55	322	15	130	4	...
	Vambori	1860	Rev. Rammaya N. Bandelu	2	+2	87	49	88	27	1	...	+1	92	60	289	2	30	6	...
	Rahuri	1861	Rev. W. O. Ballantine, M.D.	22	+12	241	128	113	168	33	8	+25	261	60	562	23	204	2	6
	Katarad	1886	Rev. Rammaya N. Bandelu	8	+21	80	46	34	25	...	3	+48	85	60	225	2	15	...	..
	Bahamni	1899	Mr. Bhikaji Adav	2	-2	100	53	47	15	3	...	+8	89	20	209	2	20	4	...
	Baragaon Nandur	1900	Rev. Tatyaba Vishram	1	-1	59	39	20	21	3	...	..	40	21	120	8	2	4	6
	Belapur	1901	Mr. Govindrao Lokhande	3	+7	107	57	50	81	14	...	+14	114	25	246	7	37	12	...
Sirur	Sirur	1855	Rev. D. R. Shinde	10	-14	282	121	161	270	8	10	-15	296	150	780	9	306	10	...
	Pimpalner	1902	Sirur Church Committee	...	..	20	18	7	6	..	...	..	20	17	57	2	7	...	..
	Palwa	1909	Mr. Rawji Amolik	...	+24	24	13	11	7	2	...	+15	15	20	59	5	9	..	...
Satara	Satara	1855	Rev. Prasadrao Makasare	...	+8	109	49	60	100	4	8	-10	50	14	173	6	480	11	0
	Koregaon	1904	Mr. Krishnaji Hivale	...	-2	18	6	7	10	3	2	..	17	6	36	3	88	10	...
Vadala	Chanda	1856	Rev. B. M. Ankaipagar	1	-1	137	81	56	22	2	...	+7	66	21	224	7	58	11	..
	Pachegaon	1858	Rev. J. G. Hivale	...	+6	130	68	71	24	...	8	-5	51	25	215	8	42	5	6
	Dedgaon	1858	Rev. T. S. Dethe	14	+18	260	125	135	258	16	...	+16	228	290	778	12	160	8	6
	Shingve Tukai	1860	Rev. K. R. Hivale	...	-4	147	76	71	15	...	...	-10	129	18	204	7	45	8	6
	Sonai	1861	Rev. H. D. Gaikwad	...	-10	108	61	47	50	...	...	+4	52	40	200	7	26	8	6
	Javkheda	1887	Rev. J. H. Gorde	...	-2	211	110	101	15	...	...	-14	180	50	897	20	55	0	3
	Vadala	1890	Rev. J. S. Rahator	41	+28	415	106	219	300	7	41	+8	100	...	515	2	409	...	...
	Mukindpur	1893	Rev. B. L. Chandkar	...	+5	192	111	81	18	...	..	-15	71	16	279	13	102	9	6
	Avana	1896	Rev. J. H. Gorde	1	-10	102	58	40	10	1	...	+1	86	12	200	7	51	0	6
	Novasa	1901	Rev. [illegible]	...	-4	111	58	58	10	...		-2	54	1	100	3	28	8	...
	Kharwandi	1902	Rev. J. C. [illegible]	1	+1	40	17	28	0	...	..	..	17	4	61	1	24	13	0
	[illegible]	[illegible]	Rev. [illegible]		..	[illegible]	88	17	8	...		...	40	12	107	1	10	14	...

Parner	Parner ..	1856	Rev. L. S. Hivale ..	6	−22*	17	11	6	10	6	4	−11*	13	6	36	4	8	1	8
	Jambgaon ..	1879	Mr. R. R. Suryawanshi	10	+10	125	62	63	82	8	1	+2	74	35	234	8	99	6	...
	Hingangaon ..	1888	Rev. R. D. Gaikwad	1	+5	61	27	34	30	9	...	...	56	5	122	5	109	15	3
	Kanhur ..	1888	„ B. B. Gorde ..	1	−3	70	38	32	12	1	...	+1	40	10	120	8	114	2	9
	Dhavalpuri ..	1892	„ B. S. Hivale	9	+9	68	39	29	18	...	...	−18	25	21	114	5	38	8	6
	Hanga ..	1897	„ L. S. Hivale	3	+4	66	35	31	30	2	...	−4	33	15	114	4	86	4	3
	Nimbalak ..	1908	„ T. S. Sonavne	5	+14	67	36	31	11	2	...	+9	47	10	124	4	53	2	6
Kolgaon	Kolgaon ..	1857	„ V. C. Uzagare	2	+2	120	60	60	53	5	3	+2	96	15	231	4	194	8	9
	Khandala ..	1878	„ B. C. Uzagare	1	..	36	15	21	5	1	...	+1	49	5	90	3	48	2	3
	Mirajgaon ..	1893	„ D. K. Uzagare	..	..	52	29	23	15	2	3	+2	48	10	110	3	72	3	3
	Hivre ..	1900	„ B. C. Uzagare	..	−1	51	14	37	10	...	...	...	31	5	87	3	28	10	...
	Valki ..	1900	„ B. C. Uzagare	..	..	44	16	28	10	...	...	...	30	5	79	3	19	3	6
	Astegaon ..	1908	„ B. P. Umap	1	−9	30	16	14	9	2	2	−24	15	10	55	3	18	2	...
Sholapur	Sholapur ..	1864	„ T. S. Bhonsle	20	+17	608	251	352	282	18	9	+9	475	52	1190	11	963	14	10
	Dhotre ..	1874	„ V. R. Chandkar	4	+1	48	24	24	18	2	...	+4	46	6	100	7	21	6	...
	Watwad ..	1875	Mr. V. M. Dethe ..	1	−2	118	54	59	29	5	1	−4	54	6	173	11	22	4	...
	Angar ..	1886	Rev. D. V. Bhambal	2	+1	40	19	21	9	...	2	−13	30	...	70	5	22	11	...
	Madhe ..	1884	Mr. P. K. Ravade	1	−9	27	14	13	6	2	...	...	18	9	54	11	28	14	...
	Shetphal ..	1886	„ D. G. Bhingardive	...	...	17	8	9	5	...	...	...	10	...	27	1	9	...	...
	Sholopur 2nd ..	1901	Rev. P. B. Keskar	2	−3	52	32	20	32	...	...	...	5	40	97	1	54	9	5
	Manjari ..	1902	Mr. S. K. Sasane	..	..	15	7	8	5	...	...	+5	5	80	50	2	18	12	...
Wai ..	Wai ..	1872	Rev. Nanaji G. Gaikwad	10	+14	71	35	36	64	5	9	−10	51	19	141	5	517	3	...
Jeur	Shendi ..	1888	„ A. B. Kshirsagar	7	−8	45	20	25	32	5	...	−8	34	...	79	3	17	1	...
	Jeur ..	1888	„ B. P. Umap	2	+10	62	30	28	36	9	3	−3	49	...	111	4	60	15	9
	Vadgaon ..	1888	„ D. B. Salve	..	−2	84	36	48	41	...	...	...	66	4	154	3	18	...	...
	Pimpalgaon ..	1892	„ B. G. Bhingardive	..	−4	128	60	68	64	4	..	+4	85	8	216	4	28	2	...
	Bahirwadi ..	1896	„ B. G. Bhingardive	.	.	82	45	37	28	...	...	...	46	7	135	6	10	13	6
	Savedi ..	1901	The First Church, Nagar	..	−4	33	15	18	16	...	...	...	20	8	56	8	12	14	9
			Totals ..	270	+3	7016	3490	3526	3722	216	168	−29	4551	1452	13010	366	6838	10	3
			Totals for 1908 ..	317	+221	7007	3416	3591	3299	223	104	−9	4580	1456	13048	337	6672	9	3

2. DISTRICT STATISTICS FOR THE YEAR 1909.

NAMES OF DISTRICTS	MISSIONARIES IN CHARGE	No. of Churches	Indian Missionaries	Native Christian Agents. Pastors	Ordained Preachers not Pastors	Licensed Preachers	Bible Readers	Biblewomen	School Teachers (Male)	School Teachers (Female)	Medical Catechists	Editors	Whole No. Native Christian Agents	No. Non-Christian Teachers	No. of Outstations	Schools. No. of Schools.	No. of Christian Boys	No. of Christian Girls	No. of Non-Christian Pupils	Whole No. of Pupils	Sunday Schools. No. of Sunday Schools	No. of Teachers	No of Christian Pupils	No. of Non-Christian Pupils	Whole No. of Pupils
Bombay ..	Resident Missionaries ..	1	2	...	..	..	4	8	17	15	...	..	44	4	1	10	146	181	280	557	15	52	832	605	937
Ahmednagar ..	Resident Missionaries ..	2	..	..	8	2	2	16	51	19	...	1	94	32	..	15	479	526	519	1524	18	111	662	686	1348
Vadala ..	Rev. S. F. Gaikwad .	12	1	10	.	6	8	8	50	8	1	..	86	1	30	85	851	217	629	1197	81	67	826	466	1292
Rahuri ..	Rev. W. O. Ballantine, D.D.	9	..	5	2	2	8	4	35	6	1	..	58	1	26	29	808	282	482	1022	29	41	412	408	820
Kolgaon ..	Rev. R. A. Hume, D.D. ..	6	..	2	1	..	4	5	14	..	..	..	26	..	10	9	80	22	196	248	12	18	218	250	408
Parner ..	Rev. R. A. Hume, D.D. ..	7	..	6	..	..	1	2	18	1	..	..	28	..	17	16	51	19	282	352	16	16	125	305	480
Jeur ..	Rev. R. A. Hume, D.D. ..	6	..	2	..	...	1	1	9	1	..	..	14	..	8	8	41	26	159	217	8	8	121	123	244
Sirur ..	Mrs. R. Winsor .	8	..	2	1	..	1	9	10	6	..	..	29	1	18	9	102	76	185	363	10	18	282	375	607
Satara ..	Rev. T. S. Lee	2	1	1	1	6	0	7	10	1	0	..	26	..	6	6	29	18	191	238	6	15	56	187	242
Wai ..	Resident Missionaries .	1	..	1	...	4	..	2	11	6	..	..	24	..	2	10	85	46	272	358	10	23	90	280	370
Sholapur ..	Resident Missionaries	8	1	2	1	5	3	9	83	15	..	..	68	5	21	31	150	188	525	858	31	88	596	681	1277
	Totals .	57	5	31	9	25	22	71	258	78	2	1	497	44	185	178	1722	1494	3711	6929	156	452	3064	4366	8080
	Totals for 1908	[illegible]	8	29	18	28	24	66	275	92	4	1	582	36	141	182	1778	1500	3755	7137	181	419	3848	4020	7808

3. EDUCATIONAL STATISTICS FOR THE YEAR 1909

SCHOOLS	Higher and Boarding Schools: Secondary Grade: Schools	Secondary Grade: Boys	Secondary Grade: Girls	Secondary Grade: Total	Primary Grade: Schools	Primary Grade: Boys	Primary Grade: Girls	Primary Grade: Total	Common Schools: Number	Common Schools: Boys	Common Schools: Girls	Common Schools: Total	Others under instruction	Grand Total under instruction	Received to communion during the year	Christian Pupils	Non-Christian Pupils	Boarding Pupils	Amount of Fees Collected Rs.	A.	P.	Amount of Government Grant Rs.	A.	P.
Theological Seminary, Ahmednagar ..	1	28	..	28	...	...	..	...	...	...	...	...	...	28	......	28	...	...	......			....		
Biblewomen's Training School, Ahmednagar ..	1	..	12	12	..	..	..	...	...	...	...	...	...	12	......	12	...	5	......			....		
Union Training School, Ahmednagar ..	1	57	..	57	1	86	..	86	...	...	...	...	...	148	4	114	20	54	......			2744	...	...
Mission High School, Ahmednagar ...	2	354	4	358	1	137	..	187	...	...	...	...	35	530	12	319	211	223	3188	1	...	25512	6	10
Girls' Boarding School, Ahmednagar ...	1	..	163	163	1	...	181	181	...	...	...	...	48	392	23	371	21	189	2755	9	3	4509	...	...
Mission High School, Bombay ..	1	60	46	115	1	19	54	73	...	...	...	...	12	200	5	192	8	175	1574	14	9	4004	...	...
Blind School, Bombay ..	...	..	..	..	1	28	17	40	...	...	...	...	...	40	......	40	...	40	......			2000	...	...
Kindergarten Training Class, Sholapur ..	1	..	31	31	...	...	...	...	...	...	...	...	...	31	......	31	...	22	......			....		
Anglo-Vernacular School, Sholapur ..	1	35	..	35	1	57	..	57	...	...	...	...	...	92	8	62	30	83	77	13	6	1590	...	...
Station Boarding and Common Schools.																								
Bombay ..	..	..	..	..	1	40	...	40	6	125	152	277	...	817	......	45	272	40	108	10	1	692	...	...
Ahmednagar ..	..	..	20	20	..	9	36	45	6	68	282	295	59	419	......	161	258	79	469	6	3	743	...	...
Rahuri ..	1	44	35	79	2	112	91	208	26	440	280	720	20	1022	22	540	482	170	68	5	..	1884	...	...
Sirur ..	2	46	26	72	2	111	74	185	5	75	81	106	...	863	10	178	185	155	....			1819	...	...
Satara ..	..	58	..	..	1	60	16	76	5	110	52	162	...	238	8	47	191	15	25	8	..	552	...	...
Vadala ..	1	..	26	84	4	100	75	175	30	639	190	888	100	1197	41	568	629	185	216	8	..	1791	...	...
Parner ..	...	..	...	..	...	..	...	...	16	268	84	852	...	352	......	70	282	8	......			580	...	...
Kolgaon ..	...	..	..	..	..	...	...	...	9	201	47	248	...	248	......	52	196	1	......			526	...	...
Sholapur ..	...	...	...	..	3	31	124	155	25	441	110	551	29	785	8	240	495	124	78	7	3	1584	...	...
Wai ..	...	..	...	..	1	43	28	71	9	147	116	268	19	858	10	81	272	43	24	15	...	896	...	...
Jeur ..	...	..	...	..	..	...	...	...	8	169	48	217	...	217	......	67	150	...	......			862	...	...

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STATISTICS OF MEDICAL WORK, 1909.

PHYSICIANS.	No. of New Patients.	No. of Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohammedans.	Parsees.	Others.	FEES. Rs.	As.	Ps.
Rev. W. O. Ballantine, M.D., Rahuri	2248	2791	5039	998	3745	296	......	......	103	13	0
Dr. and Mrs. L. H. Beals, Wai	7435	8648	16083	2346	12788	949	......	......	1013	13	0
Dr. R. P. Hume, M. D., and Miss Eleanor Stephenson, M.D., Ahmednagar	......	......	10624	......	......	......	......	......	889	3	6
Dr. Gurubai Karmarkar, Bombay	2329	3924	6253	3611	1663	392	262	325	2515	8	0
Rev. P. B. Keskar, M. D., Sholapur	3311	6935	10246	5129	3148	1920	24	25	1703	3	9
Total ...	......	......	48245	......	......	......	......	......	6225	9	3
Total in 1908 ...	......	......	45570	......	......	......	......	......	6421	7	3

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